HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

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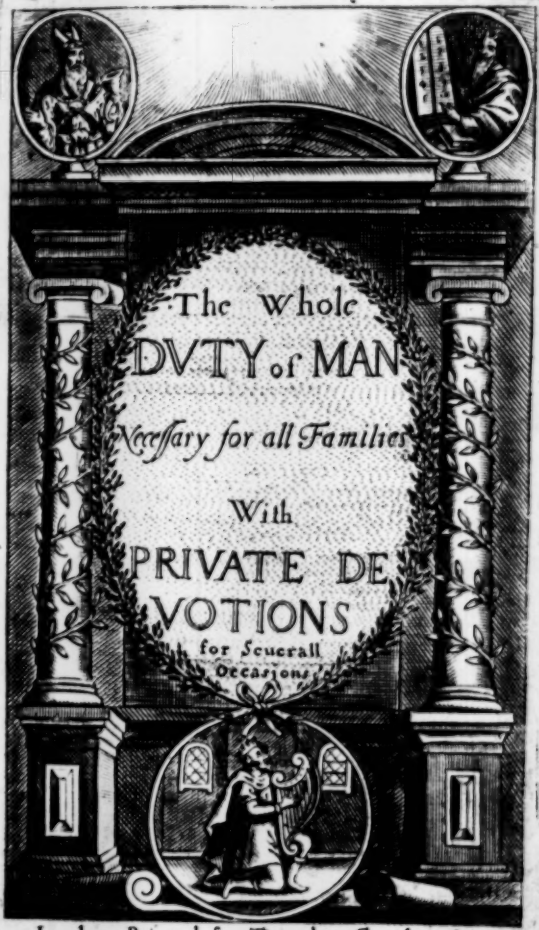

London. Printed for Timothy Garthwait.

THE WHOLE

Duty of man

Thomas LAID DOWN King

In a plain and Familiar WAY for the Use of All, but especially the MEANEST READER:

Divided into XVII Chapters,

One whereof being read every Lords Day, the Whole may be Read over Thrice in the Year.

Necessary for all Families.

WITH

PRIVATE DEVOTIONS For Several OCCASIONS.

The Last Edition Corrected and Amended.

London, Printed for *Timothy Garthwait* at the Sign of the Kings-head in St. *Pauls* Church-yard. 1663.

1419. f. 21.

BODLEI
4 DEC 6
O

Mr. GARTHWAIT,

YOu needed not any Interceſſion to recommend this Task to me, which brought its Invitations and Reward with it. I very willingly read over all the ſheets, both of the Diſcourſe, and the Devotions annext, and find great cauſe to bleſs God for both, not diſcerning what is wanting in any part of either, to render it with Gods bleſſing, moſt ſufficient, and proper to the great End deſigned, the Spiritual ſupplies and advantages of all thoſe that ſhall be exerciſed therein. The ſubject matter of it, is indeed, what the Title undertakes, The Whole Duty of Man, ſet down in all the Branches, with thoſe advantages of brevity and Partitions, to invite, and ſupport, and engage the Reader, That Condeſcenſion to the meaneſt capacities, but with all, That weight of Spiritual Arguments, wherein the beſt Proficients will be glad to be aſſiſted, that it ſeems to me equally fitted for both ſorts of Readers, which ſhall bring with them a

ſincere deſire of their own, either preſent or future advantages. The Devotion-part *in the Concluſion is no way inferiour, being a ſeaſonable aid to every mans Infirmities, and hath extended it ſelf very particularly to all our principal concernments; The* Introduction *hath ſupplied the place of a* Preface, *which you ſeem to deſire from me, and leaves me no more to add, but my Prayers to God,*

"*That the Author which hath taken care to*
"*convey ſo liberal an Alms to the* Corban
"*ſo ſecretly, may not miſs to be rewarded*
"*openly, in the viſible power, and benefit of*
"*this work, on the hearts of the whole Na-*
"*tion, which was never in more need of ſuch*
"*ſupplies, as are here afforded. That his Al-ſufficient Grace will bleſs the ſeed ſown, and give an abundant encreaſe, is the humbleſt requeſt of*

Your aſſured Friend,

March 7. 1657.

H. HAMMOND.

A *Table* of the *Contents* of the several *Chapters* or *Partitions* in this Book, which according to this Division, by Reading one of these Chapters every *Lords Day*, the whole may be Read over *Thrice in the Year*.

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PAR-

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APRE-

A PREFACE

To the ensuing *TREATISE*, shewing the Necessity of Careing for the *Soul*.

Sect. 1. THE *only intent of this ensuing* Treatise, *is to be a short and* Plain Direction to the very meanest Readers, *to behave themselves so in this world, that they may be happy for ever in the next. But because 'tis in vain to tell men their Duty, till they be perswaded of the necessity of performing it, I shall before I proceed to the* Particulars *required of every Christian, endeavour to win them to the* Practise *of one* general *Duty* preparatory *to all the rest, and that is the Consideration and* CARE *of their own* SOULS, *without which they will never think themselves much concern'd in the other.*

2. MAN, *we know, is made up of* two *parts, a* BODY *and a* SOUL: *The Body only the husk or shell of the Soul, a lump of flesh, subject to many diseases and pains while it lives, and at last to* Death *it self, and then 'tis so far from being valued, that 'tis not to be endured above ground, but layed to rot in the earth. Yet to this viler part of us we perform a great deal of Care; all the labour and toil we are at, is to maintain that. But the more pre-*

cious part, the Soul *is little thought of, no care taken how it fares, but as if it were a thing that nothing concern'd us, is left quite neglected, never conſider'd by us.*

3. *This* Careleſneſs *of the* Soul *is the root of all the ſin we commit, and therefore whoſoever intends to ſet upon a Chriſtian courſe, muſt in the firſt place amend that. To the doing whereof, there needs no deep learning, or extraordinary parts, the ſimpleſt man living (that is not a* natural fool) *hath underſtanding enough for it, if he wil but act in this by the ſame* rules *of common* Reaſon, *whereby he proceeds in his worldly buſineſs. I will therefore now briefly ſet down ſome of thoſe* Motives, *which uſe to ſtir up our care of any outward thing, and then apply them to the Soul.*

4. *There be* FOUR *things eſpecially, Which uſe to awake our care; the firſt is the* Worth *of the thing, the ſecond the* Uſefulneſs *of it to us, When we cannot part with it without great damage and miſchief, the* Third *the great* Danger *of it, and the* Fourth *the* Likelihood *that our care will not be in vain, but that it will preſerve the thing cared for.*

The worth of the Soul.

5. *For the Firſt, we know our care of any worldly thing is anſwerable to the* Worth *of it; What is of greateſt Price, we are moſt watchful to preſerve, and moſt fearful to loſe; no man locks up* dung *in his cheſt, but his money or what he counts precious, he doth. Now in this reſpect the Soul deſerves more care, then all the things in the world beſides, for 'tis infinitly more* Worth *firſt in that it is made after the* Image *of God, it was God that* breathed into man this breath of life, *Gen. 2. 7. Now God being of the greateſt Excellency and worth, the more any thing is like him, the more it is to*

be

be valued. But 'tis sure that no Creature upon the earth is at all like God, *but the Soul of man, and therefore nothing ought to have so much of our care.* Secondly, *the* Soul *never* Dies. *We use to prize things according to their* Durableness: *what is most Lasting is most Worth. Now the Soul is a thing that will last for ever, when Wealth, Beauty Strength, nay our very bodies themselves fade away, the Soul still continues. Therefore in that respect also, the Soul is of the greatest worth, and then what strange madness is it for us to neglect them as we do? We can spend Dayes, and Weeks, and Months, and Years, nay our whole Lives in hunting after a little Wealth of this world, which is of no durance or continuance, and in the mean time let this great durable treasure, our* Souls, *be stollen from us by the* Devil.

6. *A second* Motive *to our care of any thing is the* USEFULNES *of it to us, or the great Mischief we shall have by the* loss *of it. Common reason teaches us this in all things of this life. If our Hairs fall we do not much regard it, because we can be well enough Without them: But if we are in danger to lose our* Eyes *or Limbs, we think all the care we can take little enough to prevent it, because We know it will be a great misery. But certainly there is no Misery to be compared to that misery that follows the Loss of the Soul. 'Tis true, We cannot Lose our Souls in one sense, that is, so lose them, that they shall cease to Be; but we may lose them in another, that we should wish to lose them even in that. That is, We may lose that happy estate, to which they were created, and plunge them into the extreamest misery.* The misery of losing the soul.

In a word, we may loſe them in Hell, *whence there is no fetching them back, and ſo they are loſt for ever. Nay, in this conſideration our very* bodies *are concerned, thoſe Darlings of ours, for which all our care is laid out: for they muſt certainly after Death be Raiſed again, and be joyned again to the Soul, and take part with it in what ever ſtate; if then our care for the* body *take up all our Time and Thoughts, and leave us none to beſtow on the poor Soul, it is ſure the Soul will for want of that care be made for ever Miſerable. But it is as ſure, that that very* Body *muſt be ſo too. And therefore if you have any true kindneſs to your* Body, *ſhew it by taking Care of your* Souls. *Think with your ſelves, how you will be able to endure* Everlaſting Burnings; *if a ſmall ſpark of fire, lighting on the leaſt part of the body be ſo intolerable, what will it be to have the Whole caſt into the hotteſt flames? and that not for ſome few hours or dayes, but for ever? So that when you have ſpent many* Thouſands *of years in that unſpeakable Torment, you ſhall be no nearer coming out of it, then you were the Firſt day you went in: think of this I ſay, and think this withal, that this will certainly be the end of Neglecting the Soul, and therefore afford it ſome care, if it be but in pity to the* Body, *that muſt bear a part in its Miſeries.*

The danger the Soul is in.

7. *The* Third Motive *to the care of any thing is its being in* DANGER; *now a thing may be in danger two wayes: firſt, by* Enemies *from without: This is the Caſe of the* Sheep, *which is ſtill in danger of being devoured by* Wolves, *and we know that makes the Shepherd ſo much the more watchful over*

it,

it. Thus is it with the Soul, which is in a great deal of danger, in respect of its enemies: those we know are the World, the Flesh, and the Devil; which are all such noted enemies to it, that the very First Act we do in behalf of our Souls, is to Vow a continual war against them. This we all do in our Baptism; and whoever makes any truce with any of them, is false not onely to his Soul, but to his Vow also; becomes a forsworn creature: A Consideration well worthy our laying to heart. But that we may the better understand, what Danger the Soul is in, let us a little consider the quality of these enemies.

8. In a war you know there are divers things that make an Enemy terrible: The first is Subtilty and Cunning, by which alone many victories have been won; and in this respect the Devil is a dangerous adversary; he long since gave sufficient proof of his Subtilty, in beguiling our first Parents, who yet were much wiser then we are, and therefore no wonder if he deceive and cheat us. Secondly, the Watchfulness and Diligence of an Enemy makes him the more to be Feared; and here the Devil exceeds: it is his trade and business to destroy us, and he is no loiterer at it, he goes up and down seeking whom he may devour, 1 Pet. 5. 8. he watches all Opportunities of Advantage against us, with such diligence, that he will be sure never to let any slip him. Thirdly, an Enemy neer us is more to be feared then one at a Distance, for if he be far off, we may have time to arm, and prepare our selves against him, but if he be near, he may steal on us unawares. And of this sort is the flesh, it is an Ene-

my, at our Doors, ſhall I ſay? nay in our Boſoms, it is always near us, to make occaſion of doing us miſchiefs. Fourthly, *the* Baſer *and* Falſer *an* Enemy *is, the more dangerous; He that Hides his malice under the ſhew of Friendſhip will be able to do a great deal the more hurt. And this again is the fleſh, which like* Joab to Abner, 2 Sam. 3. 27. *Pretends to ſpeak* peaceably *to us,* but wounds us to death; *'tis forward to purvey for Pleaſures and Delights for us, and ſo ſeems very kind, but it has a* hook *under that* bait, *and if we bite at it we are loſt.* Fifthly, *the Number of* Enemies *makes them more Terrible; and the* World *is a vaſt Army againſt us: There is no ſtate or condition in it, nay ſcarce a creature which doth not at ſome time or other fight againſt the Soul: The* Honours *of the world ſeek to wound us by* pride, *the* Wealth *by* covetouſneſs, *the* Proſperity *of it tempt us to forget* God, *the* Adverſities *to* murmur *at him. Our very* Table becomes a ſnare *to us, our meat draws us to* Gluttony, *our drink to* Drunkenneſs, *our* Company, *nay, our neareſt* Friends *often bear a part in this War againſt us, whilſt either by their example, or perſwaſions they intice us to ſin.*

9. *Conſider all this, and then tell me, Whether a Soul thus beſet hath leiſure to* ſleep: *even* Dalilah *could tell* Samſon, *it was time to* awake *when the* Philiſtins were upon him. *And* CHRIST *tells us,* If the good man of the houſe had known in what hour the Thief would come, he would have watched, and not have ſuffered his houſe to be broken up, *Mat.* 24. 43. *But we live in the midſt of thieves, and therefore muſt look for them*

every

every hour, and yet who is there among us that hath that common providence for this precious part of him, his Soul, which he hath for his house, or indeed the meaneſt thing that belongs to him? I fear our Souls may ſay to us, as Chriſt to his Diſciples, Mat. 26.40. What? could ye not watch with me one hour? *For I doubt it would poſe many of us to tell when we beſtowed one Hour on them, though We know them to be continually beſet With moſt dangerous Enemies. And then, alas! what is like to be the caſe of theſe poor Souls, when their Adverſaries beſtow ſo much Care and diligence to deſtroy them, and we Will afford none to preſerve them? Surely the ſame as of a Beſieged Town, Where no Watch or Guard is kept, Which is certain to fall a prey to the enemy.* Conſider this ye that forget God, *nay ye that forget your ſelves, leſt* he pluck you away, and there be none to deliver you, *Pſal.* 50.22.

10. *But I told you there was a* Second Way, *whereby a thing may be in Danger, and that is from ſome Diſorder or* Diſtemper within *it ſelf. This is often the caſe of our* Bodies, *they are not only lyable to outward Violence, but they are within themſelves Sick and Diſeaſed. And then we can be ſenſible enough that they are in danger, and need not to be taught to ſeek out for means to recover them. But this is alſo the caſe of the* Soul; *we reckon thoſe parts of the body* diſeaſed, *that do not rightly perform their* office; *we account it a ſick* palate *that* taſtes *not aright, a ſick* ſtomack *that* digeſts *not. And thus it is with the* Soul *when its parts do not rightly perform their* Offices.

11. *The parts of the* Soul *are eſpecially theſe three:* *The* UNDERSTANDING, *the* WILL, *and the* AFFECTIONS. *And that theſe are diſordered, there needs little proof; let any man look ſeriouſly into his own Heart, and conſider how little it is he knows of ſpiritual things, and then tell me whether his* Underſtanding *be not dark? How much apter is he to* Will evil *then* good, *and then tell me whether his* Will *be not* Crooked? *And how ſtrong* Deſires *he hath after the pleaſures of ſin, and what* cold *and* faint *ones towards God and goodneſs; and then tell me whether his* Affections *be not* diſordered, *and rebellious even againſt the voice of his own reaſon within him? Now as in bodily diſeaſes, the firſt ſtep to the cure is to know the cauſe of the ſickneſs; ſo likewiſe here it is very neceſſary for us to know how the* Soul *firſt fell into this* Diſeaſed condition, *and that I ſhall now briefly tell you.*

The firſt Covenant.

12. GOD *created the firſt Man* Adam *without* Sin, *and indued his* Soul *with the full* knowledge *of his* Duty; *and with ſuch a ſtrength, that he might, if he would, perform all that was required of him. Having thus created him, he makes a* COVENANT *or agreement with him to this purpoſe, that if he* continued *in* Obedience *to* God *without committing Sin; then firſt, that* Strength *of* Soul, *which he then had, ſhould ſtill be continued to him; and* ſecondly, *that he ſhould never die, but be taken up into* heaven, *there to be Happy for ever. But on the other ſide, if he committed Sin and Diſobeyed God, then both He and all his Children after him ſhould loſe that Knowledge & that* perfect ſtrength,

which

which enabled him to do all that God required of him: and secondly, *should be subject to* death, *and not onely so, but to Eternal damnation in Hell.*

13. *This was the* Agreement *made with* Adam *and all* mankind *in him (which we usually call the* FIRST COVENANT *) upon which God gave* Adam *a particular* commandment, *which was no more but this, that he should not eat of* one *only* tree *of that* garden *wherein he had placed him. But he by the perswasion of the Devil eats of that Tree, disobeys God, and so brings that curse upon himself, and all his posterity. And so by that one* Sin *of his, he lost both the full* knowledge *of his Duty, and the* Power *of* performing *it. And we being born after his* Image, *did so likewise, and so are become both* Ignorant *in discerning what we ought to Do, and* Weak *and unable to the doing of it, having a backwardness to all* good, *and an aptness, and readiness to all evil; like a sick* stomack, *which loaths all wholsome food, and longs after such trash, as may nourish the disease.*

14 *And now you see where we got this* sickness *of* soul, *and likewise that it is like to prove a deadly one, and therefore I presume I need say no more, to assure you our souls are in danger. It is more likely you will from this description think them hopeless. But that you may not from that conceit excuse your Neglect of them, I shall hasten to shew you the contrary, by proceeding to the* fourth *Motive of Care.*

15. *That* Fourth Motive *is the* likelyhood, *that our* CARE *will not be in* VAIN, *but that it will be a means*

That our Care will not be in vain.

to

to preſerve the thing cared for; where this is wanting, it diſheartens our care. A Phyſician leaves his Patient *when he ſees him paſt* Hope, *as knowing it is then in vain to give him any thing, but on the contrary when he ſees hopes of recovery, he plies him with Medicines. Now in this very reſpect we have a great deal of reaſon to take care of our ſouls, for they are not ſo far gone, but they may be recovered, nay it is certain they will, if we do our parts towards it.*

16. *For though by that ſin of* Adam *all mankind were under the ſentence of eternal condemnation, yet it pleaſed God ſo far to pity our miſery, as to give us his Son, and in him to make a new Covenant with us after we had broken the firſt.*

The ſecond Covenant.

17. *This* SECOND COVENANT *was made with* Adam, *and us in him, preſently after his Fall, and is briefly contained in thoſe words,* Gen. 3. 15. *Where God* declares that THE SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD; *and this was made up as the firſt was, of ſome mercies to be afforded by God, and ſome duties to be performed by us.*

18. *God therein promiſes to ſend his only* Son, *who is* God equal *with himſelf, to earth, to become* man like unto us in all things, ſin only excepted, *and he to do for us theſe ſeveral things.*

19. Firſt *to make* known *to us the* whole Will *of his* Father, *in the performance whereof we ſhall be ſure to be Accepted and rewarded by him. And this was one great part of his buſineſs,* which he *performed in thoſe many Sermons and Precepts*

we

we find set down in the Gospel. *And herein he is our* PROPHET, *it being the work of a Prophet of old not only to* foretel, *but to* Teach *Our duty in this particular is to hearken diligently to him, to be most ready and desirous to learn that will of God which he came from Heaven to reveal to us.*

The Second *thing He was to do for us, was to* Satisfie God *for our* Sins, *not only that one of* Adam, *but all the Sins of all Mankind that truly repent and amend, and by this means to obtain for us Forgiveness of Sins, the Favour of God, and so to Redeem us from Hell and eternal damnation which was the punishment due to our sin. All this he did for us by his death. He offered up himself a Sacrifice for the* Sins of all those *who heartily bewail, and forsake them. And in this He is our* PRIEST, *it being the* Priests *Office to* Offer Sacrifice for the sins of the people. *Our duty in this particular is first, truely and heartily to Repent us of, and forsake our sins, without which they will never be forgiven us, though Christ have died.* Secondly, *stedfastly to* Believe, *that if we do that, we shall have the benefits of that* Sacrifice *of his; all our sins, how many and great soever, shall be forgiven us, and we saved from those eternal punishments which were due unto us for them.* Another *part of the* PRIESTS Office *was* Blessing *and* Praying *for the people; and this also Christ performs to us. It was his especial Commission from his Father to Bless us, as St.* Peter *tells,* Acts 3. 26. God sent his Son Jesus to bless you, *and the following words shew wherein that blessing consists, in* turning away every one of you from his iniquity: *those means which he has used for the turning us from our*

Sins,

Sins, are to be reckoned of all other the greateſt bleſſings; and for the other part, that of Praying, *that he not only performed on earth, but continues ſtill to do it in Heaven,* He ſits on the right hand of God and makes requeſt for us, *Rom.* 8. 34. *Our duty herein is not to reſiſt this unſpeakable bleſſing of his, but to be willing to be thus bleſt in the being* turned from our ſins, *and not to make void and fruitleſs all his* Prayers *and* Interceſſions *for us, which will never prevail for us, whileſt we continue in them.*

21. *The* third *thing, that* Chriſt *was to do for us, was to* Enable *us, or give us* Strength *to do what God requires of us. This he doth,* firſt, *by taking off from the hardneſs of the law given to* Adam, *which was never to commit the leaſt ſin, upon pain of damnation, and requiring of us only an* honeſt *and* hearty endeavour *to do what we are able, and where we fail, accepting of* Sincere Repentance. Secondly, *By ſending his* Holy Spirit into our hearts *to govern and Rule us, to give us ſtrength to overcome Temptations to Sin, and to do all that He now under the Goſpel requires of us. And in this he is our* KING, *it being the office of a* King *to govern and rule, and to ſubdue enemies. Our duty in this particular is to give up our ſelves obedient ſubjects of his, to be governed and ruled by him, to obey all his Laws, not to take part with any Rebel, that is, not to cheriſh any one ſin, but diligently to Pray for his* Grace *to enable us to ſubdue all, and then carefully to make uſe of it to that purpoſe.*

22. Laſtly, *He has purchaſed for all that faithfully* obey *him an* Eternal glorious *inheritance,*

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the Kingdom *of* Heaven, *whither he is gone before to take poſſeſſion for us. Our duty herein is to be exceeding careful, that we forfeit not our parts in it, which we ſhall certainly do, if we continue impenitent in any ſin.* Secondly, *not to faſten our* Affections *on this world, but to raiſe them, according to the precept of the Apoſtle,* Col. 3. 2. Set your affections on things above, and not on things on the earth; *continually longing to come to the poſſeſſion of that bleſſed inheritance of ours, in compariſon whereof all things here below ſhould ſeem vile and mean to us.*

23 *This is the Sum of that* SECOND COVENANT *we are now under, wherein you ſee what* Chriſt *hath done, how he Executes thoſe* Three Great offices *of* KING, PRIEST *and* PROPHET, *as alſo what is required of us: Without our faithful Performance, all that he hath done, ſhall never ſtand us in any ſtead; for he will never be a* Prieſt *to ſave any, who take him not as well for their* Prophet *to* Teach, *and their* King *to* Rule *them*; *nay, if we neglect our part of this* Covenant, *our condition will be yet worſe, then if it had never been made; for we ſhall then be to Anſwer, not for the breach of Law only, as in the firſt, but for the abuſe of mercy, which is of all ſins the moſt provoking. On the other ſide, if we faithfully perform it, that is, ſet our ſelves heartily to the obeying of every precept of Chriſt, not going on wilfully in any one ſin, but bewailing and forſaking whatever we have formerly been guilty of, it is then moſt certain, that all the fore-mentioned benefits of Chriſt belong to us.*

24. And

24. *And now you ſee how little Reaſon you have to caſt off the* CARE *of your* SOULS *upon a conceit they are paſt cure, for that it is plain they are not; Nay certainly they are in that very condition, which of all others makes them fitteſt for our care. If they had not been thus* REDEEMED *by* CHRIST, *they had been then ſo hopeleſs, that care would have been in vain; on the other ſide, if his Redemption had been ſuch that* all *men ſhould be ſaved by it though they live as they liſt, we ſhould have thought it needleſs to take care for them, becauſe they were ſafe without it. But it hath pleaſed* God *ſo to order it, that our care muſt be the* means, *by which they muſt receive the good even of all that Chriſt hath done for them.*

25 *And now if after all that God hath done to ſave theſe* Souls *of ours, We will not beſtow a little* Care *on them our ſelves, we very well deſerve to periſh. If a* Phyſician *ſhould undertake a patient that were in ſome deſperate diſeaſe, and by his skill bring him ſo far out of it, that he were ſure to recover, if he would but take care of himſelf and obſerve thoſe* rules *the Phyſician ſet him, would you not think that man weary of his life, that* would refuſe to do that? *So certainly that man is* weary *of his ſoul, wilfully caſts it away, that will not conſent to thoſe eaſie conditions, by which he may ſave it.*

26. *You ſee how great* kindneſs *God hath to theſe Souls of ours, the whole* TRINITY, Father Son *and* HOLY Ghoſt *have all done their parts for them. The* FATHER *gave his only Son, the* SON *gave Himſelf, left his glory, and endured*

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the bitter death of the Cross, *meerly to keep our Souls from perishing. The* HOLY GHOST *is become as it were our Attendant, waits upon us with Continual offers of his grace, to enable us to do that which may preserve them; nay he is so desirous we should accept these Offers of his, that he is said to be* grieved *when we refuse them,* Ephes. 4. 30. *Now what greater disgrace and affront can we put upon God then to despise what he thus values, that those Souls of ours, which Christ thought worthy every drop of his* blood, *We should not think worth any part of our* Care? *We use in things of the world, to rate them according to the opinion of those who are best skilled in them; now certainly* God *who made our* Souls, *best knowes the* worth *of them, and since he prizes them so high, let us (if it be but in reverence to him) be ashamed to neglect them. Especially now that they are in so hopeful a condition, that nothing but our own carelesness can possibly destroy them.*

27. *I have now briefly gone over those* Four motives *of care I at first proposed, which are each of them such, as never misses to stir it up towards the things of this World; and I have also shewed you how much more Reasonable, nay Necessary it is they should do the like for the* Soul. *And now what can I say more but conclude in the words of* Isaiah 46. 8. Remember this and shew your selves men. *That is, deal with your Soul as your* Reason *teaches you to do with all other things that concern you. And sure this common* Justice *binds you to; for the Soul is that which furnishes you with that* Reason, *which you exercise in all your worldly*

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business; and shall the Soul it self receive no Benefit *from that* Reason *which it affords you? This is as if the* Master *of a* Family, *who provides food for his servants, should by them be kept from Eating any himself, and so remain the onely starved creature in his house.*

28. *And as Justice ties you to this,* so Mercy *doth likewise; you know the poor Soul will fall into Endless and unspeakable Miseries, if you continue to neglect it, and then it will be too late to consider it. The last Refuge you can hope for is* Gods mercy, *but that you have despised and abused. And with what face can you in your greatest need beg for his mercie to your* Souls, *when you would not afford them your* own? *No not that common* Charity *of considering them, of bestowing a few of those idle* Hours, *you know not (scarce) how to pass away, upon them.*

29. *Lay this to your hearts, and as ever you hope for* Gods pity, *when you must want it, be sure in time to* pity *your selves, by taking that due* Care *of your* Precious Souls *which belongs to them.*

30. *If what hath been said have perswaded you to this so* necessary *a* Duty, *my next work will be to tell you how this Care must be imployed, and that, in a word, is in the doing of all those things which tend to the making the Soul happy, which is the end of our* Care; *and what those are I come now to shew you.*

PARTITION I.

Of the Duty *of* Man *by the Light of Nature, by the Light of Scripture: the three great branches of Mans Duty, to God, our Selves, our Neighbour: our duty to God; of* Faith, *the Promises, of Hope, of Love, of Fear, of Trust.*

THE Benefits purchased for us by Christ, are such as will undoubtedly make the Soul Happy, for Eternal Happiness it self is one of them; but because these Benefits belong not to us, till we perform the Condition required of us; whoever desires the happiness of his Soul, must set himself to the performing of that Condition; what that is, I have already mentioned in the General, *That it is the hearty, honest endeavour of obeying the Whole will of God.* But then that *will of God* containing under it many particulars, it is necessarie we should also know what those are; that is,

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what are the several things, that God now requires of us, our performance whereof will bring us to everlasting happiness, and the neglect to endless misery.

2. Of these things there are some which God hath so stamped upon our souls, that we Naturally know them; that is, we should have known them to be our Duty, though we had never been told so by the Scripture. That this is so, we may see by those Heathens, who having never heard of either Old or New Testament; do yet acknowledge themselves bound to some General Duties, as to *Worship God*, to be *Just*, to *Honour* their *Parents*, and the like; and as St. *Paul* saith, *Rom.* 2. 15. *Their Consciences do in those things accuse or excuse them*; that is, tell them, whether they have done what they should, in those particulars, or no.

Of the light of Nature.

3. Now though Christ hath brought greater Light into the world, yet he never meant by it to put out any of that Natural light, which God hath set up in our Souls: Therefore let me here, by the way, advise you not to walk contrary even to this lesser light, I mean, not to venture on any of those Acts which meer Natural Conscience will tell you are sins.

4. It is just matter of sadness to any Christian heart, to see some in these days, who professe much of Religion, and yet live in such sins, as a meer heathen would abhor; men that pretending to higher degrees of Light, and holiness

holineſs, then their brethren do, yet practiſe contrary to all Rules of common honeſty, and make it part of their Chriſtian liberty ſo to do; of whoſe Seducement it concerns all that love their Souls to beware: and for that purpoſe let this be laid as a Foundation, *That that Religion or Opinion cannot be of God, which allows men in any wickedneſs.* SUNDAY I.

5. But though we muſt not put out this light which God hath thus put into our ſouls, yet this is not the only way whereby God hath revealed his will; and therefore we are not to reſt here, but proceed to the knowledge of thoſe other things which God hath by other means revealed.

6. The way for us to come to know them is by the SCRIPTURES, wherein are ſet down thoſe ſeveral commands of God which he hath given to be the Rule of our *Duty*. *The light of* SCRIPTURES.

7. Of thoſe, ſome were given before Chriſt came into the world, ſuch are thoſe precepts we finde ſcattered throughout the Old Teſtament, but eſpecially contained in the *Ten Commandments*, and that excellent Book of *Deuteronomy*; others were given by Chriſt, who added much, both to the Law implanted in us by Nature, and that of the Old Teſtament; and thoſe you ſhall finde in the New Teſtament, in the ſeveral precepts given by him and his *Apoſtles*, but eſpecially in that Divine Sermon on the Mount, ſet down in the fifth, ſixth and ſeventh Chapters of St. *Matthews* Goſpel.

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8. All these should be severally spoke to, but because that would make the discourse very long, and so less fit for the meaner sort of men, for whose use alone it is intended, I chuse to proceed in another manner; by summing all these together, and so, as plainly as I can, to lay down, what is now the dutie of every Christian.

The Three *great branches of* MANS DUTY.

9. This I finde briefly contain'd in the words of the Apostle, *Tit.* 2. 12. *That we should live soberly, righteously, and godly in this present world*; where the word *Soberly* contains our duty to our selves; *Righteously*, our duty to our neighbour, and *Godly*, our duty to *God*. These therefore shall be the Heads of my discourse, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to *God*, that being the best ground-work whereon to build both the other.

Duty to God.

10. There are many parts of our DUTY to GOD, the two chief are these: First to acknowledge him to be *God*; secondly, to *have no other*; under these are contained all those particulars, which make up our *whole duty* to *God*, which shall be shewed in their order.

Acknowledging him to be God.

11. To acknowledge him to be God, is to believe him to be an *infinite glorious Spirit*, that was from everlasting, without beginning, and shall be to everlasting, without end. That he is our *Creator, Redeemer, Sanctifier, Father, Son, and Holy Ghost*, one God, *blessed for ever*. That he is subject to no alterations, but is Unchangeable; that he is no bodily sub-

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substance, such as our eyes may behold, but *spiritual* and *invisible*, whom *no man hath seen, nor can see*, as the Apostle tells us, 1 *Tim.* 3. 16. That he is infinitely great and Excellent, beyond all that our wit or conceit can imagine; that he hath received his being from none, and gives being to all things.

12. All this we are to believe of him in regard of his Essence and being: but besides this, he is set forth to us in the Scripture by several Excellencies, as that he is of *Infinite Goodness and Mercy, Truth, Justice, Wisdom, Power, All-sufficiency, Majesty*; that he disposes and governs all things by his Providence; that he Knows all things and is present in all places; these are by Divines called the *Attributes of God*, and all these we must undoubtingly acknowledge, that is, we must firmly believe all these Divine Excellencies to be in God, and that in the greatest degree, and so that they can never cease to be in him; he can never be other then *infinitely Good, Merciful, True*, &c.

13. But the acknowledging him for our God signifies yet more then this; it means that we should perform to him all those several parts of Duty which belong from a Creature to his God: what those are I am now to tell you.

FAITH.

14. The first is FAITH, or Belief, not only that forementioned of his Essence and Attributes, but of his Word, the believing most firmly, that all that he saith is perfectly true. This

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neceſſarily ariſes from that attribute, his *truth*, it being natural for us to believe whatſoever is ſaid by one, of whoſe truth we are confident. Now the Holy Scriptures being the Word of God, we are therefore to conclude, that all that is contained in them is moſt true.

Of his Affirmations.

15. The things contained in them are of theſe four ſorts: Firſt, *Affirmations*, ſuch are all the ſtories of the Bible, when it is ſaid, ſuch and ſuch things came ſo and ſo to paſs; Chriſt was born of a Virgin, was laid in a Manger, *&c.* And ſuch alſo are many points of Doctrine, as that there are *three perſons* in the *God-head*, that *Chriſt* is the *Son of God*, and the like. All things of this ſort thus delivered in Scripture we are to believe moſt true. And not only ſo, but becauſe they are all written for our Inſtruction, we are to conſider them for that purpoſe; that is, by them to lay that Foundation of Chriſtian knowledge, on which we may build a Chriſtian life.

Commands.

16. The ſecond ſort of things contained in the Scripture, are the *Commands*, that is, the ſeveral things enjoyned us by God to perform; theſe we are to believe to come from him, and to be moſt juſt and fit for him to *command*: but then this belief muſt bring forth Obedience, that what we believe thus fit to be done, be indeed done by us; otherwiſe our belief that they come from him ſerves but to make us more inexcuſable.

Threatnings.

17. Thirdly the Scripture contains threatnings; many Texts there are which *threaten*

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to them that go on in their sins, the wrath of God, and under that are contained all the punishments and miseries of this life, both spiritual and temporal, and everlasting destruction in the life to come. Now we are most stedfastly to Believe, that these are Gods threats, and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief, is to keep from those sins to which this destruction is threatned, otherwise our belief adds to our guilt, that will wilfully go on in spight of those *threatnings.* SUNDAY I.

18. Fourthly, the Scripture contains *Promises*, and those both to our Bodies and our Souls; for our bodies there are many *promises* that God will provide for them what he sees necessary; I will name only one *Mat.* 6. 33. *Seek ye first the kingdom of God and his righteousness, and all these things*, that is, all outward necessaries, *shall be added unto you:* but here it is to be observed, that we must *first seek the kingdom of God and his righteousness*, that is, make it our first and greatest care to serve and obey him, before this promise even of temporal good things belong to us. To the soul there are many and high *promises*, as first, that of present ease and refreshment which we finde, *Mat.* 11. 29. *Take my yoak upon you, and learn of me, and ye shall finde rest to your souls:* but here it is apparent, that before this rest belongs to us, we must have *taken on us Christs yoke*, become his servants and *Disciples.* Promises.

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ciples. Finally there are promiſes to the ſoul even of all the benefits of Chriſt; but yet thoſe only to ſuch as perform the Condition required; that is, Pardon of Sins to thoſe that repent of them, Increaſe of Grace to thoſe that diligently make uſe of what they have already, and humbly pray for more; and Eternal Salvation to thoſe that continue to their lives end in hearty obedience to his Commands.

19. This Belief of the Promiſes muſt therefore ſtir us up to perform the Condition, and till it do ſo, we can in no reaſon expect any good by them; and for us to look for the benefit of them on other terms, is the ſame mad preſumption that it would be in a Servant to challenge his Maſter to give him a reward for having done nothing of his work, to which alone the reward was promiſed; you can eaſily reſolve what anſwer were to be given to ſuch a ſervant, and the ſame we are to expect from God in this caſe. Nay further, it is ſure, God hath given theſe promiſes to no other end, but to invite us to holineſs of life; yea, he gave his Son, in whom all his promiſes are as it were ſumm'd up, for this end. We uſually look ſo much at Chriſts coming to ſatisfie for us, that we forget this other part of his errand. But there is nothing ſurer, then that the main purpoſe of his coming into the world was to plant good life among men.

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20. This is ſo often repeated in Scripture, that no man that conſiders and believes what he reads can doubt of it. Chriſt himſelf tells us, Mat. 9. 13. *He came to call ſinners to repentance.* And S. *Peter*, Acts 3. 26. tells us; *That God ſent his Son Jeſus to bleſs us, in turning every one of us from our iniquities*; for it ſeems the *turning us from our iniquities* was the greateſt ſpecial Bleſſing which God intended us in Chriſt. SUNDAY I.

21. Nay, we are taught by S. *Paul*, that this was the end of his very death alſo, *Tit.* 2. 14. *Who gave himſelf for our ſins, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people, zealous of good works.* And again, *Gal.* 1. 4. *Who gave himſelf for us, that he might deliver us from this preſent evil world*, that is, from the *ſins* and ill *cuſtomes of the world.* Divers other Texts there are to this purpoſe, but theſe I ſuppoſe ſufficient to aſſure any man of this one great truth, that all that Chriſt hath done for us was directed to this end, the bringing us to live Chriſtianly; or in the words of Saint *Paul*, *To teach us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world.*

22. Now we know Chriſt is the foundation of all the promiſes; *In him all the promiſes of God are yea, and Amen*, 2 *Cor.* 1. 20. And therefore if God gave Chriſt to this end, certainly the *Promiſes* are

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are to the ſame alſo. And then how great an abuſe of them is it to make them ſerve for purpoſes quite contrary to what they were intended? *viz.* to the incouraging us in ſins, which they will certainly do, if we perſwade our ſelves they belong to us, how wickedly ſoever we live. The Apoſtle teaches us another uſe of them, 2 *Cor.* 7. 1. *Having therefore theſe promiſes, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.* When we do thus, we may juſtly apply the promiſes to onr ſelves, and with comfort expect our parts in them. But till then, though theſe promiſes be of certain truth, yet we can reap no benefit from them, becauſe we are not the perſons to whom they are made, that is, we perform not the condition required to give us right to them.

23. This is the *Faith* or Belief required of us towards the things God hath revealed to us in the Scripture, to wit, ſuch as may anſwer the End for which they were ſo revealed, that is, the bringing us to good lives; the bare believing the truth of them, without this, is no more then the Devils do, as St. *James* tells us, Chap. 2. 19. Only they are not ſo unreaſonable as ſome of us are, for they will tremble, as knowing well this *Faith* will never do them any good. But many of us go on confidently, and doubt not the ſufficiency of our Faith, though we have not the leaſt fruit of obedience to approve it by; let ſuch hear

hear St. *James*'s judgement in the point, Chap. 26. *As the body without the spirit is dead, so Faith if it have not works is dead also.* SUNDAY I.

24. A second Duty to God is HOPE, that is, a *comfortable* expectation of these good things he hath promised. But this as I told you before of *Faith*, must be such as agrees to the nature of the promises, which being such as requires a condition on our part, we can *hope* no further then we make that good; or if we do, we are so far from performing by it this *duty of Hope*, that we commit the great sin of *Presumption*, which is nothing else but *hoping* where God hath given us no ground to *hope*: this every man doth that hopes for pardon of sins and eternal life, without that repentance and obedience to which alone they are promised; the true hope is that which purifies us: St. *John* saith, 1 Epist. 3. 5. *Every man that hath this hope purifieth himself, even as he is pure*; that is, it makes him leave his sins, and earnestly endeavour to be holy as Christ is, and that which doth not so, how confident soever it be, may well be concluded to be but that *hope of the Hypocrite*, which *Job* assures us shall perish. HOPE. Presumption.

25. But there is another way of transgressing this Duty, besides that of Presumption, and that is by *desperation*, by which I mean not that which is ordinarily so called, *viz.* the *Despairing* of *mercy*, so long as we continue in our sins, for that is but just for us to do: but I mean such a *desperation* as makes us give Despair.

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SUNDAY I. over endeavour, that is, when a man that ſees he is not at the preſent ſuch a one as the promiſes belong to, concludes, he can never become ſuch, and therefore neglects all duty, and goes on in his ſins. This is indeed the ſinful deſperation, and that which if it be continued in, muſt end in deſtruction.

26. Now the work of hope is to prevent this, by ſetting before us the generality of the promiſes, that they belong to all that will but perform the condition. And therefore though a man have not hitherto performed it, and ſo hath yet no right to them, yet hope will tell him, that that right may yet be gained, if he will now ſet heartily about it. It is therefore ſtrange folly for any man, be he never ſo ſinful, to give up himſelf for loſt, when if he will but change his courſe, he ſhall be as certain to partake of the promiſes of mercy, as if he had never gone on in thoſe former ſins.

27. This Chriſt ſhews us in the Parable of the *Prodigal*, *Luke* 15. where we ſee that ſon, which had run away from his Father, and had conſumed the portion given him, in riotous living, was yet upon his return and repentance uſed with as much kindneſs by the Father, as he that had never offended, nay with higher and more paſſionate expreſſions of love. The intent of which Parable was only to ſhew us how graciouſly our heavenly Father will receive us, how great ſoever our former ſins have been, if we

we shall return to him with true sorrow for what is past, and sincere obedience for the time to come; nay so acceptable a thing is it to God, to have any sinner return from the errour of his wayes, that there is a kinde of triumph in heaven for it. *There is joy in the presence of the Angels of God, over one sinner that repenteth: Luke* 15. 10. And now who would not rather chuse by a timely repentance, to bring joy to Heaven, to God and his holy Angels, then by a sullen desperation to please Satan and his accursed spirits; especially when by the former we shall gain endless happiness to our selves, and by the latter as endless torments? SUNDAY 1.

28. A Third Duty to God is LOVE; there are two common Motives of *love* among men. The one the goodness and excellency of the person; the other his particular kindness, and *love* to us; and both these are in the highest degree in God. *Love its Motives.*

29. First, he is of infinite goodness, and *excellency* in himself; this you were before taught to believe of him, and no man can doubt it that considers but this one thing, that there is nothing good in the world, but what hath received all its goodness from God: his goodness is as the Sea, or Ocean; and the goodness of all creatures, but as some small streams flowing from the Sea; now you would certainly think him a mad man, that should say the Sea were not greater *Gods excellency.*

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then some little brook; and certainly it is no less folly to suppose that the goodness of God doth not as much (nay infinitly more) exceed that of all creatures. Besides the goodness of the creature is imperfect and mixt with much evil; but his is pure and entire without any such mixture. He is perfectly Holy, and cannot be tainted with the least impurity, neither can be the Author of any to us; for though he be the cause of all the goodness in us, he is the cause of none of our sins. This St. *James* expressly tells us, Chap. 1. 13. *Let no man say when he is tempted, he is tempted of God; for God cannot be tempted with evil, neither tempteth he any man.*

His kindness *to us.*

30. But secondly, God is not only thus good in himself, but he is also wonderful good, that is, kinde and merciful to us; we are made up of two parts, a *Soul and a Body*, and to each of these God hath expresst infinite mercy and tenderness. Do but consider what was before told you of the SECOND COVENANT, and the mercies therein offered, even Christ himself and all his benefits, and also that he offers them so sincerely and heartily, that no man can miss of enjoying them but by his own default. For he doth most really and affectionately desire we should embrace them and live; as appears by that solemn Oath of his, *Eze.* 33. 11. *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his wayes and live:* whereto he adds this passionate expression, *Turn ye, turn ye from your evil ways,*

for why will ye die? To the same purpose you may read *Ezek.* 18. Consider this, I say, and then surely you cannot but say, he hath great kindness to our Souls. Nay, let every man but remember with himself the many calls he hath had to repentance and amendment; sometimes outward by the Word, sometimes inward by the secret whispers of Gods Spirit in his heart, which were only to woo and intreat him to avoid Eternal misery, and to accept of Eternal happiness; let him, I say, remember these, together with those many other means God hath used toward him for the same end, and he will have reason to confess Gods *kindness*, not only to mens souls in general, but to his own in particular. SUNDAY I.

31. Neither hath he been wanting to our Bodies: all the good things they enjoy, as health, strength, food, raiment, and what ever else concerns them, are meerly his gifts; so that indeed it is impossible we should be ignorant of his mercies to them, all those outward comforts and refreshments we daily enjoy, being continual effects and witnesses of it; and though some enjoy more of these then others, yet there is no person but enjoys so much in one kinde or other, as abundantly shews Gods mercy and kindness to him in respect of his Body.

32. And now surely you will think it but reasonable we should Love him, who is in all respects thus Lovely: Indeed this is a duty so generally acknowledged, that if you should

ask

SUNDAY I. ask any man the question, whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed *love* him, and this will soon be proved to you by examining a little, what are the *common effects of love*, which we bear to men like our selves, and then trying, whether we can shew any such fruits of our love to God.

Fruit of Love, desire of pleasing.

33. Of that sort there are divers, but for shortness I will name but two. The first is a *Desire of pleasing*, the second a *Desire of enjoying*. These are constantly the Fruits of Love. For the first, 'tis known by all, that he that loves any person is very desirous to approve himself to him, to do whatsoever he thinks will be pleasing to him; and according to the degree of love, so is this desire more or less; where we love earnestly, we are very earnest, and careful to please. Now if we have indeed that love to God, we pretend to, it will bring forth this fruit, we shall be careful to please him in all things. Therefore as you judge of the *tree by its fruits*, so may you judge of your love of God, by this fruit of it; nay indeed this is the way of trial, which Christ himself hath given us, *John* 14. 15. *If ye love me keep my Commandments*; and St. *John* tells us, 1 *Ep.* 5. 3. *That this is the love of God, that we walk after his Commandments*, and where this one proof is wanting, it will be impossible to testifie our love to God.

34. But it must yet be farther considered, that

that this love of God must not be in a low or weak degree; for besides that the Motives to it, His Excellency and his Kindness are in the highest, the same Commandment which bids us *love God*, bids us *love him with all our heart, and with all our strength*, that is, as much as is possible for us, and above any thing else. And therefore to the fulfilling of this Commandment, it is necessary we love him in that degree; and if we do so, then certainly we shall have not only some slight and faint endeavours of pleasing, but such as are most diligent and earnest, such as will put us upon the most painful and costly duties, make us willing to forsake our own ease, goods, friends, yea life it self, when we cannot keep them without disobeying God. SUNDAY I.

35. Now examine thy self by this; Hast thou this fruit of love to shew? Doest thou make it thy constant and greatest care to keep Gods Commandments? To obey him in all things? Earnestly labouring to please him to the utmost of thy power, even to the forsaking of what is dearest to thee in this world? If thou dost, thou mayest then truly say thou lovest God. But on the contrary, if thou wilfully continuest in the breach of many, nay, but of any one command of his, never deceive thy self, for the love of God abides not in thee. This will be made plain to you, if you consider what the Scripture saith of such, as that they *are enemies to God by their wicked works*, Col. 1. 21. That the carnal minde (and such is e-

SUNDAY I. very one that continues *wilfully in sin*) is *enmity with God*, Rom. 8. 7. That he that *sins wilfully, tramples under foot the Son of God, and doth despite unto the Spirit of Grace*; Heb. 10. 29. and many the like. And therefore unless you can think *enmity*, and *trampling*, and *despite* to be *fruits of love*, you must not believe you love God, whilst you go on in any wilful disobedience to him.

Desire of Enjoying. 36. A second *fruit of Love*, I told you, was desire of *Enjoying*. This is constantly to be seen in our love to one another. If you have a friend whom you intirely love, you desire his conversation, wish to be alwayes in his company: and thus will it also be in our love to God, if that be as great and hearty as this.

37. There is a two fold *Enjoying of God*, the one imperfect in this life, the other more perfect and compleat in the life to come: that in this life is that conversation, as I may call it, which we have with God in his Ordinances, in *Praying* and *Meditating*, in *Hearing* his *Word*, in *Receiving* the *Sacrament*, which are all intended for this purpose, to bring us into an intimacy and familiarity with God, by speaking to him, and hearing him speak to us.

38. Now if we do indeed love God, we shall certainly hugely value and desire these wayes of conversing with him; it being all that we can have in this life, it will make us with *David* esteem *one day in Gods Courts better then a thousand*, Psa. 84. 10. we shall be glad

glad to have these oportunities of approaching to him as often as it is possible, and be careful to use them diligently, to that end of uniting us still more to him; yea we shall come to these Spiritual exercises with the same chearfulness we would go to our dearest friend. And if indeed we do thus, it is a good proof of our Love. SUNDAY I.

39: But I fear there are not many have this to shew for it, as appears by the common backwardness and unwillingness of men to come to these; and their negligence and heartlessness when they are at them; and can we think that God will ever own us for lovers of him, whilst we have such dislikes to his company, that we will never come into it but when we are dragg'd by fear, or shame of men, or some such worldly Motive? It is sure you would not think that man loved you, whom you perceived to shun your company, and to be loath to come in your sight. And therefore be not so unreasonable as to say, You love God, when yet you desire to keep as far from him as you can.

40. But besides this there is another *Enjoyment* of God, which is more perfect and compleat, and that is our perpetual enjoying of him in heaven, where we shall be for ever united to him, and enjoy him not now and then only for short spaces of time, as we do here, but continually without interruption, or breaking off. And certainly, if we have that degree of love to God we ought, this cannot but be most

SUNDAY I. earnestly desired by us so much, that we shall think no labour too great to compass it. The *seven years* that *Jacob* served for *Rachel*, *Gen.* 29. 20. *seemed to him but a few days for the love that he had to her*: and surely if we have love to God we shall not think the service of our whole lives too dear a price for this full Enjoyment of him, nor esteem all the Enjoyments of the world worth the looking on in comparison thereof.

41. If we can truly tell our selves we do thus long for this enjoyment of God, we may believe we love him. But I fear again there are but few that can thus approve their love. For if we look into mens lives, we shall see they are not generally so fond of this Enjoyment, as to be at any pains to purchase it. And not only so, but it is to be doubted, there are many who if it were put to their choice, whether they would live here alwayes to enjoy the profit and pleasure of the world, or go to heaven to enjoy God, would, like the children of *Gad* and *Reuben*, set up their rest on this side *Iordan*, *Numb.* 32. and never desire that heavenly *Canaan*; so close do their affections cleave to things below, which shews clearly they have not made God their *treasure*, for then according to our Saviours Rule, *Mat.* 6. 21. their heart would be with him. Nay, further yet; it is too plain that many of us set so little value on this Enjoying of God, that we prefer the vilest and basest sins before him, and chuse to Enjoy them, though by it we utterly lose our parts in Him, which is the case of e-

very man that continues wilfully in those sins. SUNDAY I.

42. And now I fear, according to these Rules of *Trial*, many that profess to love God, will be found not to do so. I conclude all with the words of St. *John* 1 *Ep.* 3. 18. which though spoken of the love of our *brethren*, is very fitly appliable to this love of God, *Let us not love in word, neither in tongue, but in deed and in truth.*

43. A *Fourth duty* to God is FEAR; this a- FEAR.
rises from the consideration both of his *justice* and his *power*, his *Justice* is such, that he will not *clear the wicked*, and his *Power* such that he is able to inflict the forest punishments upon them; and that this is a reasonable cause of *fear*, *Christ* himself tells us, *Mat.* 10. 18. *Fear him which is able to destroy both body and soul in hell.* Many other places of Scripture there are, which commend to us this duty, as *Ps.* 2. 11. *Serve the Lord with fear: Psal.* 34. 9. *Fear the Lord ye that be his Saints.* Prov. 9. 10. *The fear of the Lord is the beginning of wisdom*, and divers the like; and indeed all the threatnings of wrath against sinners, which we meet with in the *Scripture*, are only to this end, to work this *fear* in our hearts.

44. Now this fear is nothing else, but such an awful regard of God, as may keep us from offending him. This the wise man tells us, *Pro.* 16. 17. *The fear of the Lord is to depart from evil*: so that none can be said truly to *fear* God, that is not thereby withheld from *sin*; and this is but answerable to that common fear we have towards man; who ever we know may hurt us, we will beware of provoking, & therefore if we

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be not as wary of displeasing God, it is plain we fear men more then we do him.

The folly of fearing Men more then God.

45. How great a madness this is, thus to *fear men* above *God*, will soon appear if we compare what man can do to us with that which God can. And first, it is sure, it is not in the power of man (I might say *Devils* too) to do us any hurt, unless God permit and suffer them to do it: so that if we do but keep him our friend, we may say with the Psalmist, *The Lord is on my side, I fear not what man can do unto me.* For let their malice be never so great, he can restrain and keep them from hurting us; nay he can change their minds towards us, according to that of the wise man, Prov. 16. 7. *When a mans ways please the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob*, *Gen.* 32. who when his brother *Esau* was coming against him as an enemy, God wonderfully turned his heart, so that he met him with all the expressions of brotherly kindness, as you may read in the next Chapter.

46. But secondly, suppose men were left at liberty to do thee what mischief they could; alas, their power goes but a little way; they may perhaps rob thee of thy *goods*, it may be they may take away thy *liberty* or thy *credit*, or perchance thy *life* too; but that thou knowest is the utmost they can do. But now God can do all this when he pleases, and that which is infinitely more, his vengeance reaches

even

even beyond death it self, to the eternal mi- SUNDAY
sery both of *Body* and *Soul* in *hell*; in compa- I.
riſon of which, death is ſo inconſiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do,* ſaith Chriſt, *Luk.* 12.4. And then immediately adds, *But I will forewarn you whom you ſhall fear, fear him which after he hath killed, hath power to caſt into hell, yea, I ſay unto you, fear him.* In which words the compariſon is ſet between the greateſt ill we can ſuffer from man, the loſs of life, and thoſe ſadder evils God can inflict on us; and the latter are found to be the only dreadful things, and therefore God only to be *feared.*

47. But there is yet one thing farther conſiderable in this matter, which is this. It is poſſible we may tranſgreſs againſt men and they not know it: I may perhaps *ſteal* my *neighbours goods,* or defile his *wife,* and keep it ſo cloſe that he ſhall not ſuſpect me, and ſo never bring me to puniſhment for it; but this we cannot do with God, he knows all things, even the moſt ſecret thoughts of our hearts; and therefore though we commit a ſin never ſo cloſely, he is ſure to find us, and will as ſurely, if we do not timely repent, puniſh us eternally for it.

48. And now ſurely it cannot but be confeſt, that it is much eaſier diſpleaſing men, then God; yet alas our practiſe is as if we believed the *direct* contrary, there being nothing more ordinary with us then for the avoiding of

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some present danger we fear from men, to rush our selves upon the indignation of God. And thus it is with us, when either to save our *estates*, or *credits*, or our very *lives*, we commit any sin, for that is plainly the chusing to provoke God, rather then man.

49. But God knows this case of *fear* of *men* is not the only one wherein we venture to displease him; for we commit many sins, to which we have none of this temptation, nor indeed any other, as for instance, that of *Common swearing*, to which there is nothing either of pleasure, or profit to invite us. Nay, many times, we, who so fear the mischiefs that other men may do to us, that we are ready to buy them off with the greatest sins, do our selves bring all those very mischiefs upon us, by sins of our own chusing. Thus the careless *Prodigal* robs himself of his estate, the *deceitful* and *dishonest* man, or any that lives in open *notorious sin*, *deprives* himself of his *credit*, and the *Drunkard* and *Glutton* brings *diseases* on himself, to the shortning his life. And can we think we do at all fear God, when that fear hath so little power over us, that though it be backt with the many present *mischiefs* that attend upon sin, it is not able to keep us from them? Surely such men are far from fearing God, that they rather seem to defie him, resolve to provoke him, whatsoever it cost them, either in this world or the next. Yet so unreasonably partial are we to our selves, that even such as these will pretend to this fear: you may examine

multi-

multitudes of the most gross scandalous sinners, before you shall meet with one that will acknowledge he fears not God. It is strange it should be possible for men thus to cheat themselves; but however, it is certain we cannot deceive God, he will not be *mocked*, and therefore if we will not now so *fear* as to avoid sin, we shall one day *fear* when it will be too late to avoid punishment. SUNDAY I.

50. A third *Duty* to God, that of TRUSTING in him, that is *depending* and *resting* on him: and that is *first* in all *dangers*, *secondly* in all *wants*. We are to rest on him in all our *dangers* both *Spiritual* and *Temporal*. Of the first sort, are all those *Temptations*, by which we are in *danger* to be *drawn* to *sin*. And in this respect he hath promised that if we *resist the Devil he shall flee from us*, *Jam.* 4.7. Therefore our duty is first to *pray* earnestly for Gods grace to enable us to overcome the *temptation*, and secondly, to set our selves manfully to combate with it, not yielding or giving consent to it in the least degree, and whilst we do thus, we are *confidently* to rest upon God, that his *grace* will be *sufficient* for us, that he will either remove the *temptation*, or *strengthen* us to withstand it. TRUST. *In all spiritual dangers.*

51. Secondly, in all outward & *Temporal dangers* we are to rest upon him, as knowing that he is able to deliver us, and that he will do so if he see it best for us, & if we be such to whom he hath promised his protection, that is, such as truly fear him. To this purpose we have many *promises* in *Scripture*, Ps. 34 7 *The angel of the Lord* *In all Temporal.*

tarrieth

SUNDAY 1. *tarrieth round about them that fear him, and delivereth them*: & *Pſ.* 34 20. *The Lord delivereth the ſouls of his Saints, and all that put their truſt in him ſhall not be deſtitute*; and divers the like. And alſo we have many examples, as that of the *three children* in the Furnace, *Daniel*, 3. That of *Daniel* in the *Lions Den*, *Daniel*, 6. and many others; all which ſerve to teach us this one leſſon, that if we go on conſcionably in performing our duty, we need not be diſmaid for any thing that can befall us, For the God whom we ſerve *is able to deliver us.*

Not ſeek to deliver our ſelves by any Sin.

52. Therefore in all *dangers* we are firſt humbly to *pray* for his aid, and then to reſt our ſelves cheerfully on him; and aſſuring our ſelves that he will give ſuch an iſſue as ſhall be moſt for our good. But above all things, we muſt be ſure to fix our dependence wholly on him, and not to relie on the creatures for help, much leſs muſt we ſeek to deliver our ſelves by any unlawful means; that is, by the *committing* of any ſin; for that is like *Saul*, 1. *Sam.* 18. 7. *to go to the witch*, that is, to the *Devil* for help. Such courſes do commonly deceive our hopes at the preſent, and inſtead of delivering us out of our ſtraits, plunge us in greater, and thoſe much more uncomfortable ones, becauſe then we want that which is the only ſupport, Gods *favour* and aid, which we certainly forfeit, when we thus ſeek to reſcue our ſelves by any ſinful means. But ſuppoſing we could by ſuch a way certainly free our ſelves from the *preſent danger*; yet alas

alas we are far from having gained safety by it; we have only removed the danger from that which was less considerable, and brought it upon the most precious part of us, our *Soul's*; like an *unskilful Physician*, that to remove a pain from the finger strikes it to the heart; we are therefore grosly mistaken, when we think we have played the good Husband in saving our liberties or Estates, or Lives themselves by a sin; we have not saved them, but madly overbought them, laid out our very *Souls* on them: And Christ tells us how little we shall gain by such bargains, *Mat.* 17. 29. *What is a man profited if he shall gain the whole world and loose his own soul?* Let us therefore resolve never to value any thing we can possess in this world at so high a rate, as to keep it at the price of the least sin, but when ever things are driven to such an issue, that we must either part with some, perhaps all our worldly possessions, nay life it self, or else commit a sin, let us then remember, that this is the season for us to perform that great and excellent duty of *taking up the Cross*, which we can never so properly do as in this case; for our bearing of that which we have no possible way of avoiding, can at most be said to be but the carrying of the *Cross*; but then only can we be said to *take it up*, when having a means of escaping it by a sin, we rather chuse to endure the *Cross* then commit the *Sin*; for then it is not laid on us by any unavoidable necessity, but we willingly chuse it; and this is highly ac-

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ceptable

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ceptable with God, yea, withal so strictly required by him, that if we fail of performing it, when we are put to the tryal, we are not to be accounted followers of Christ, for so himself hath expressly told us, *Mat.* 16. 24. *If any man come after me, let him deny himself, and take up his Cross and follow me*, & so again, *Mar.* 8. 34. It were therefore a good point of Spiritual wisdom for us, sometimes by some lower degrees of *self-denial*, to fit our selves for this greater, when we shall be called to it: we know he that expects to run a Race will before hand be often breathing himself, that he may not be foil'd when he comes to run for the prize; in like manner 'twill be fit for us, sometimes to abridge our selves somewhat of our lawful pleasure, or ease, or profit, so that we may get such a mastery over our selves, as to be able to renounce all when our obedience to God requires it.

In all wants Spiritual.

53. And as we are thus to *Trust* on God for *deliverance* from danger, so are we likewise for *supply* of our *wants*; and those again are either Spiritual or Temporal: our *Spiritual want* is that of his Grace to enable us to serve him, without which we can do nothing; and for this we are to depend on him, provided, we neglect not the means, which are Prayer and a Careful using of what he hath already bestowed on us: For then we have his *promise* for it, *he will give the holy Spirit to them that ask it*, Luke 11. 13. and *unto him that hath shall be given*, *Matth.* 25. 29. that is, *To him that hath made a good use of that grace he hath already*,

God

God will give more. We are not therefore to affright our ſelves with the difficulty of thoſe things God requires of us, but remember he commands nothing which he will not enable us to perform, if we be not wanting to our ſelves. And therefore let us ſincerely do our parts, and confidently aſſure our ſelves God will not fail of his. SUNDAY I.

54. But we have likewiſe *Temporal* and *Bodily* wants, and for the ſupply of them we are likewiſe to rely on him. And for this alſo we want no *Promiſes*, ſuppoſing us to be of the number of them to whom they are made, that is, Gods faithful Servants: *They that fear the Lord lack nothing*, Pſal 34. 9. & v. 10. *They that ſeek the Lord ſhall want no manner of thing that is good:* Again, Pſal. 33. 18, 19. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their ſouls from death, and to feed them in time of famine.* Examples alſo we have of this, as we may ſee in the caſe of *Elijah*, and the *poor Widow*, 1 *Kings* 17. And many others. Temporal wants.

55. We are therefore to look up to him for the proviſion of all things neceſſary for us, according to that of the *Pſalmiſt*, *The eyes of all wait upon thee, O Lord, and thou giveſt them meat in due ſeaſon.* And our Saviour hath taught us to pray for our *daily bread*; thereby teaching us that we are to live in continual dependance upon God for it. Yet I mean not by this, that we ſhould ſo expect it from God,

SUNDAY I. God, as to give up our ſelves to idleneſs, and expect to be fed by Miracles. No, our honeſt induſtry and labour is the means by which God ordinarily gives us the neceſſaries of this life; and therefore we muſt by no means neglect that. He *that will not labour, let him not eat*, ſayes the Apoſtle, 2. *Theſſ.* 3. 10. And we may believe God will pronounce the ſame ſentence, and ſuffer the ſlothful perſon to want even neceſſary food But when we have faithfully uſed our own endeavour, then we muſt alſo look up to God for his bleſſing on it, without which it can never proſper to us. And having done thus, we may comfortably reſt our ſelves on his *Providence* for ſuch a meaſure of theſe outward things as he ſees fitteſt for us.

56. But if our condition be ſuch that we are not able to labour, and have no other means of bringing in the neceſſaries of life to our ſelves, yet even then we are cheerfully to reſt upon God, believing that he who feeds the Ravens, will by ſome means or other, though we know not what, provide for us, ſo long as he pleaſes we ſhall continue in this world, and never in any caſe torment our ſelves with carking and diſtruſtful thoughts, but as the Apoſtle, 1. *Pet.* 5. 7. *Caſt all our care on him who careth for us.*

57. This is earneſtly preſt by our Saviour *Mat.* 6. where he abundantly ſhews the folly of this ſin of diſtruſt. The place is a moſt excellent one, and therefore I ſhall ſet

it down at large, Verse 25. *Therefore, I say unto you, take no thought for your life, what you shall eat, or what you shall drink; neither for your body, what you shall put on; is not the life more then meat, and the body then raiment? Behold the fowls of the Air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the Lilies of the field how they grow, they toil not, neither do they spin, and yet I say unto you, that even* Solomon *in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the Oven, shall he not much more clothe you, O ye of little Faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness, and then all these things shall be added unto you. Take therefore no thought for to morrow, for the morrow shall take thought for the things of it self, sufficient unto the day is the evil thereof.* I might adde many other texts to this purpose, but this is so full and convincing, that I suppose it needless. SUNDAY I.

58. All therefore that I shall say more concerning this duty, is to put you in mind of the great *The benefits of trusting on God.*

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great benefits of it; as first, that by this trusting upon God, you engage and binde him to provide for you. Men, you know, think themselves highly concern'd not to fail those that depend and trust upon them; And certainly God doth so much more. But then secondly, there is a great deal of ease and quiet in the practice of this duty; it delivers us from all those carkings and immoderate cares which disquiet our minds, break our sleep, and gnaw even our very heart. I doubt not but those that have felt them, need not be told they are uneasie. But then methinks that uneasiness should make us forward to embrace the means for the removing of them, and so we see it too often doth in unlawful ones; men will cheat, and steal, and lie, and do any thing to deliver themselves from the fear of want. But alas! they commonly prove but deceitful remedies; they bring Gods curse on us, and so are more likely to betray us to want, then to keep us from it. But if you desire a certain and unfailing cure for cares; take this of relying upon God.

59. For what should cause that man to fear want that knows he hath one that cares for him, who is *All-sufficient*, and will not suffer him to want what is fit for him? If a poor man had but a faithful promise from a wealthy person that he would never suffer him to want, it is sure he would be highly cheered with it, and would not then think fit to be as carking as he was before, and yet a mans promise may fail

fail us, he may either grow poor and not be able, or he may prove false and not be willing to make good his word. But we know God is subject neither to impoverishing nor deceit. And therefore how vile an injury do we offer to him, if we dare not trust as much upon his promise, as we would that of a man? Yea, and how great a mischief do we do our selves by loading our mindes with a multitude of vexatious and tormenting cares, when we may so securely *cast our burden upon God*? I conclude this in the words of the Apostle, *Phil.* 4. 6. *Be careful in nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God.* SUNDAY I.

PARTITION II.

Of Humility, of Submission to Gods Will, in respect of obedience; of Patience in all sorts of sufferings, and of Honour due to God in several wayes, in his House, Possessions, his Day, Word, Sacraments, &c.

HUMILITY.

§. 1. A SIXTH Duty to God is HUMILITY, that is, such a sense of our own *meanness* and his *excellency*, as may work in us lowly and unfeigned *submission* to him: This *Submission* is twofold; first, to his *Will*, secondly to his *Wisdom*.

Submission to *Gods will in respect of obedience.*

2. The *submission* to his *Will* is also of two sorts, the *submission* either of *obedience* or *patience*, that of *obedience* is our ready yielding our selves up to *do* his *will*, so that when God

God hath by his command made known to us what his pleasure is, chearfully and readily to set about it. To enable us to this, *humility* is exceeding necessary; for a *proud* person is of all others the unapteſt to obey, and we see men never pay an obedience but where they acknowledge the person commanding to be some way above them. And so it is here, if we be not throughly perswaded that God is infinitely *above* us, that we are *vileness* and nothing in comparison of him, we shall never pay our due obedience. SUNDAY II.

3. Therefore if ever you mean to obey intirely (as you must if ever you mean to be *saved*) get your hearts possest with the sense of that great unspeakable distance that is between God and you. Consider him as he is a God of *infinite Majesty* and *glory*; and we poor worms of the earth; he *infinite* in *power*, able to do all things, and we able to do *nothing*, not so much as to make one *hair white or black*, as our Saviour speaks, *Mat.* 5. 36. He of *infinite purity* and holiness, and we polluted and defiled, wallowing in all kinde of sins and uncleanness; he *unchangeable* and constant, and we subject to *change* and alteration every minute of our *lives*. He *Eternal* and *Immortal*, and we frail *mortals*, that when ever he *taketh away our breath we die, and are turned again to our dust*, Psal. 104. 29. Consider all this, I say, and you cannot but acknowledge a wide *difference* between God and man, and therefore may well cry out with *Job*, after he *The great distance between God and us.*

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had approach't so near to God, as to discern somewhat of his *excellency*, Job 42. 56. *Now mine eye seeth thee, wherefore I abhor my self and repent in dust and ashes.*

The unworthiness of our best work.

4. And even when this *Humility* hath brought us to *obedience*, it is not then to be cast off, as if we had no further use of it; for there is still great use, nay necessity of it, to keep us from any high conceits of our performances, which if we once entertain, it will blast the best of them, and make them utterly unacceptable to God; like the strictness of the *Pharisee*, which when once he came to boast of, the *Publican* was preferred before him, *Luke* 18. The best of our works are so full of infirmity and pollution, that if we compare them with that perfection and purity, which is in God, we may truly say with the *Prophet*, *All our righteousnesses are as filthy rags*, *Isaiah* 64. 6. And therefore to pride our selves in them, is the same madness, that it would be in a begger to brag of his apparel, when it is nothing but vile rags and tatters. Our Saviours precept in this matter must alwayes be remembred, *Luke* 17. 10. *When you have done all those things which are commanded you, say, We are unprofitable servants*; if when we have done all, we must give our selves no better a title, what are we then to esteem our selves, that are so far from doing any considerable part of what we are *commanded*? Surely that worser name of *slothful* and *wicked servant*, *Matthew* 25. 26.

we have no reaſon to think too bad for us. SUNDAY II.

5. A ſecond ſort of *Submiſſion* to His *Will*, is that of *Patience*; this ſtands in *ſuffering* his *Will*, as that of obedience did in acting it, and is nothing elſe, but a *willing* and quiet yielding to whatever *afflictions* it pleaſes God to lay upon us. This the forementioned *humility* will make eaſie to us, for when our hearts are throughly poſſeſt with that *reverence* and eſteem of God, it will be impoſſible for us to grudge or murmur at whatever he does. We ſee an inſtance of it in Old *Eli*, 1. *Sam.* 3. who after he had heard the ſad threatnings of God againſt him, of the deſtruction of his family, the loſs of the Prieſthood, the cutting off both his ſons in one day, which were all of them afflictions of the heavieſt kind, yet this one conſideration, that it *was the Lord*, enabled him calmly and quietly to yield to them, ſaying, *Let him do what ſeemeth him good*, Verſe 18. The ſame effect it had on *David*, in his *ſuffering*, Pſalm 39. 9. *I was dumb, I opened not my mouth becauſe thou didſt it: God doing* it *ſilenced* all *murmurings* and *grumblings* in him. And ſo muſt it do in us, in all our *afflictions*, if we will indeed approve our humility to God. Submiſſion *in reſpect of* Patience.

6. For ſurely you will not think that *child* hath due humility to his *parent*, or that *ſervant* to his *Maſter*, that when they are corrected, ſhall flie in the *Father* or *Ma-*

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sters face. But this do we when ever we grudge and repine at that which God layes upon us. But besides the want of Humility in our so doing, there is also a great want of justice in it; for God hath, as we are his creatures, a Right to do with us what he will, and therefore for us to resist that *right* of his, is the highest injustice that can be; nay farther, it is also the greatest *folly* in the world, for it is only our good that God aims at in afflicting us; that heavenly Father is not like our earthly ones, who sometime correct their children only to satisfie their own angry humour, not to do them good. But this is subject to no such frailties, *he doth not afflict willingly, nor grieve the children of men*, Lam. 3. 33. They are our sins, which do not only give him just cause, but even force and necessitate him to punish us. He carries to us the bowels and affections of the tendereſt Father: now when a Father sees his childe *stubborn* and rebellious, and runing on in a course that will certainly undo him, what greater act of Fatherly kindness can he do then chasten and correct him, to see if by that means he may amend him; nay indeed he could not be said to have true kindness to him if he should not. And thus it is with God when he sees us run on in sin, either he must leave off to love us, and so leave us to our selves to take our own course, and that is the heavieſt curse that can befall any man; or else if he continue to *love* us, he must *correct* and punish us to bring us

us to amendment. Therefore whenever he strikes, we are in all reason, not only *patiently* to lie under his rod, but (as I may say) kiss it also; that is be very *thankful* to him, that he is pleased not *to give us over to our own hearts lusts*, Psal. 18. 12. but still continues his care of us; sends *afflictions*, as so many messengers to call us home to himself. You see then how gross a *folly* it is to murmur at those stripes which are meant so graciously; it is like that of a *froward Patient*, which reproaches and reviles the *Physician* that comes to cure him, and if such a one be left to die of his disease, every one knows whom he is to thank for it.

SUNDAY II. *Thankfulness for Gods Corrections.*

7 But it is not only quietness, no nor thankfulness neither under *afflictions*, that is the full of our Duty in this matter; we must have *fruitfulness* also, or all the rest will stand us in no stead. By fruitfulness I mean the bringing forth that, which the afflictions were sent to work in us; *viz.* the *amendment* of our *lives*. To which purpose in time of *affliction* it is very necessary for us to call our selves to an account, to *examine* our hearts and lives, and search diligently, what *Sins* lie upon us, which provoked God thus to smite us, and whatsoever we find our selves guilty of, humbly to confess to God, and immediately to forsake for the rest of our time.

Fruitfulness under them.

8. All I shall adde concerning this duty of *patience*, is, that we are as much bound to it in one sort of *sufferings*, as another, whether our *suffering* be so immediately from Gods

In all sorts of sufferings.

SUNDAY II. hand, that no creature hath any thing to do in it, as *ſickneſs*, or the like; or whether it be ſuch, wherein *men* are the inſtruments of afflicting us. For it is moſt ſure, when any man doth us hurt, he could not do it without *Gods* permiſſion and ſufferance, and God may as well make them the inſtruments of puniſhing us, as do it more directly by himſelf; and it is but a counterfeit patience, that pretends to ſubmit to God, and yet can bear nothing from men; we ſee holy *Job*, who is ſet forth to us as a *pattern* of true patience, made no ſuch difference in his afflictions; he took the loſs of his *Cattel*, which the *Caldeans* and *Sabeans* robb'd him of, with the very ſame meekneſs with which he did that which was conſumed by *fire from heaven*. When therefore we ſuffer any thing from men, be it never ſo unjuſtly in reſpect of them, we are yet to confeſs it is moſt juſt in reſpect of God; and therefore inſtead of looking upon them with rage and *revenge*, as the common cuſtom of the world is, we are to look up to God, acknowledge his juſtice in the affliction, begging his pardon moſt earneſtly for thoſe ſins, which have provoked him to ſend it, and patiently and thankfully bear it, till he ſhall ſee fit to remove it; ſtill ſaying with *Job*, *Bleſſed be the name of the Lord.*

Submiſſion to Gods wiſdom.

9. But I told you *Humility* contained in it a ſubmiſſion not only to his *Will*, but alſo to

to his *Wisdom*; that is, to acknowledge him infinitely Wise, and therefore that whatever he doth, is best and fittest to be done. And this we are to confess both in his *Commands*, and in his *Disposing* and ordering of things: First, whatsoever he commands us either to believe or do, we are to submit to his *Wisdom* in both, to *believe* whatever he bids us *believe*, how impossible soever it seems to our shallow understandings, and to do whatever he *commands* us to do, how contrary soever it be to our fleshly *Reason* or humour, and in both to conclude, that his *Commands* are most fit and *Reasonable* however they appear to us. SUNDAY II. *In his Commands.*

10. Secondly, We are to submit to his *Wisdom* in respect of his *Disposal* and *Ordering* of things; to acknowledge he disposes all things most Wisely, and that not only in what concerns the *world* in general; but also in what concerns every one of us in particular; so that what condition soever he puts us in, we are to assure our selves it is that which is *best* for us, since he *chuses* it for us who cannot erre. And therefore never to have impatient desires of any thing in this world, but to leave it to God to fit us with such an *estate* and *condition* as he sees best for us, and there let us quietly and contentedly rest; yea, though it be such as of all others we should least have wish'd for our selves. And this surely cannot but appear very reasonable to any that hath *humility* *In his Disposals.*

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mility; for that having taught him, that God is *infinitely wise*, and he very *foolish*, he can never doubt but that it is much more for his good that God should *chuse* for him, then he for himself; even as it is much more for the childs good to have the Parent *chuse* for it, then to be left to those *silly choices* it would make for its self. For how many times would it cut and burn, and mischief it self, if it might have every thing it desires? and such children are we, we many times eagerly desire those things which would undoe us if we had them. Thus many times we wish for *Wealth*, and *Honour*, and *Beauty*, and the like, when if we had them they would only prove *snares* to us, we should be drawn into sin by them. And this God, who knows all things, sees, though we do not, and therefore often denies us those things which he sees will tend to our mischief, and it is his abundant mercy that he doth so. Let us therefore when ever we are disappointed of any of our aims and wishes, not only *patiently* but *joyfully* submit to it, as knowing that it is certainly best for us, it being chosen by the unerring wisdom of our heavenly Father.

Honor.

11. A *seventh* Duty to God is HONOR, that is, the paying him such a *reverence* and respect as belongs to so great a Majesty. And this is either *inward* or *outward*. The inward is the exalting him in our *hearts*, having alwayes the highest and most excellent esteem of him. The outward is the manifesting and shewing forth

forth that *inward*; and that is the first *general* in the whole course of our lives, the living like men that do indeed carry that high *esteem* of God. Now you know if we bear any special *Reverence* but to a Man, we will be careful not to do any foul or base thing in his *presence*, and so if we do indeed *honour* God, we shall abhor to do any *unworthy* thing in his sight. But God sees all things, and therefore there is no way to *shun* the doing it in his *sight* if we do it at all; therefore if we do thus *reverence* him, we must never at any time do any sinful thing. SUNDAY II.

12. But besides this general way of *honouring* God, there are many *particular acts* by which we may honour him, and these *acts* are divers, according to the several particulars about which they are exercised. For we are to pay his honour not only *immediately* to himself, but also by a due estimation and account of all those things that neerly *relate* or belong to him. Those are especially six; *first*, his *House*; *secondly*, his *Revenue* or *income* (as I may say) *thirdly*, his *Day*, *fourthly*, his *Word*, *fifthly*, his *Sacraments*, and *sixthly*, his *Name*; and every one of these is to have some degree of our *Reverence* and Esteem. *Several wayes of honouring God.*

13. *First*, his *House*, that is, the *Church*, which being the place set apart for his publick worship, we are to look on it, though not as *Holy* in respect of it self, yet in respect of its use, and therefore must not prophane it by imploying it to uses of our own. This Christ hath *In his House.*

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hath taught us by that act of his, *Matthew* 21. 12. in driving the buyers and sellers out of the Temple, saying, *My house is called the house of Prayer*: And again, *John* 2. 16. *Make not my Fathers house a house of Merchandize.* By which it is clear, *Churches* are to be used only for the services of God, and we are to make that the only end of our coming thither, and not to come to Church as to a *Market*, to make bargains, or dispatch businesses with our neighbours, as is too common among many. But when ever thou entrest the Church, remember that it is the *House* of *God*, a place where he is in an especial manner present; and therefore take the counsel of the Wise man, *Eccles.* 5. 1. and *Keep thy foot when thou goest into the house of God*; that is, behave thy selfe with that godly awe and *reverence* which belongs to that great *Majesty* thou art before. Remember that thy business there is to converse with God, and therefore shut out all thoughts of the world, even of thy most lawful business, which though they be allowable at another time, are here sinful. How fearful a guilt is it then to entertain any such thoughts as are in themselves wicked? It is like the treason of *Judas*, who pretended indeed to come to kisse his *Master*, but brought with him a *band of Souldiers* to apprehend him, *Matthew* 26. We make shew in our coming to Church, of serving and worshipping God, but we bring with us a

train

train of his enemies to provoke and deſpite him. This is a wickedneſs that may outvie the profaneneſs of theſe days, in turning *Churches* into *Stables*; for ſinful and polluted thoughts are much the worſt ſort of beaſts. SUNDAY II.

14. The ſecond thing to which reſpect belongs, is his *Revenue* or income; that is, whatſoever is his peculiar poſſeſſions, ſet apart for the maintenance of thoſe that attend his Service; thoſe were the *Prieſts* in time of the Law, and *Miniſters* of the Goſpel now with us. And whatever is thus ſet apart, we muſt look on with ſuch reſpect, as not to dare to turn it to any other uſe. Of this ſort ſome are the *free-will-offerings* of men, who have ſometimes of their own accord given ſome of their Goods or Land to this Holy uſe; and whatſoever is ſo given, can neither by the perſon that gave, nor any other be taken away without that great ſin of Sacriledge. *His poſſeſſions.*

15. But beſides theſe, there was among the *Jews*, and hath always been in all Chriſtian Nations, ſomething allotted by the Law of the Nation for the ſupport and maintenance of thoſe that attend the *ſervice* of God. And it is but juſt and neceſſary it ſhould be ſo, that thoſe who by undertaking that *Calling* are taken off from the wayes of gaining a livelyhood in the world, ſhould be provided for by them whoſe ſouls they watch over. And therefore it is moſt reaſonable, which the Apoſtle

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postle urges in this matter, 1 *Cor.* 9. 11. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* That is, it is most unreasonable for men to grudge the bestowing a few carnal things, the outward necessaries of this temporal life, on them from whom they receive spiritual things, even instruction and assistance towards the obtaining of an eternal life.

The great sin of Sacriledge.

16. Now whatsoever is thus appointed for this use, may by no means be imployed to any other. And therefore those *Tithes* which are here by *Law* allotted for the maintenance of the *Ministery* must by no means be kept back, nor any tricks or shifts used to avoid the payment either in whole or in part. For first, it is certain, that it is as truly *theft* as any other robbery can be, *Ministers* having right to their *Tithes* by the same Law which gives any other man right to his estate. But then secondly, it is another manner of robbery then we think of, it is a *robbing of God*, whose *Service* they were given to maintain: and that you may not doubt the truth of this, it is no more then God himself hath said of it, *Mal.* 3. 8. *Will a man rob God? Yet ye have robbed me; yet ye say, Wherein have we robbed thee? In Tithes and offerings.* Here it is most plain that in Gods account the witholding *Tithes* is a *robbing* of him. And if you please you may in the next verse see what the gains of this robbery amounts to, *Ye are cursed with a curse.* A curse is all is gotten by it; and common experience shews us that

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that *GODS vengeance* doth in a remarkable manner purſue this ſin of Sacriledge, whether it be that of withholding *Tithes*, or the other of ſeizing on thoſe *poſſeſſions*, which have been voluntarily conſecrated to God. Men think to enrich themſelves by it, but it uſually proves directly contrary; this unlawful gain becomes ſuch a Canker in the eſtate, as often eats out even that we had a *juſt* title to. And therefore if you love (I will not ſay your ſouls, but) your eſtates, preſerve them from that danger by a ſtrict care never to meddle with any thing ſet apart for God.

The puniſhment.

17. A Third thing, wherein we are to expreſs our *Reverence* to God; is the hallowing of the *Times*, ſet apart for his *Service*. He who hath given all our time, requires ſome part of it to be paid back again, as a rent or tribute of the whole. Thus the *Jews* kept holy the *ſeventh day*; and we *Chriſtians* the *Sunday* or *Lords day*; the *Jews* were in their *Sabbath* eſpecially to remember the *Creation* of the world, and we in ours, the *Reſurrection* of *Chriſt*, by which a way is made for us into that better world we expect hereafter. Now this day thus ſet apart, is to be imployed in the Worſhip and Service of God, & that firſt more ſolemnly and publickly in the Congregation, from which no man muſt then abſent himſelf without a juſt cauſe: and ſecondly, privately at home in praying with, and inſtructing our Families, or elſe in the yet more private duties of the cloſet, a mans own *private prayers*, *Reading*,

The times for his ſervice.

Lords day.

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Reading, *Meditating*, and the like.

And that we may be at leisure for these, a Rest from all worldly business is commanded, therefore let no man think that a *bare re* from labour is all that is required of hi on the *Lords day*, but the time which he save from the works of his calling, he is to lay o on those spiritual duties. For the *Lords Da* was never ordained to give us a pretence fo idleness, but only to change our imployme from worldy to heavenly, much less was i meant that by our rest from our callings w should have more time free to bestow upo our sins, as too many do, who are more consta on that day at the *Ale-house* then the *Church*. But this Rest was commanded, first to *shado* out to us that Rest from *sin* which we are boun to all the *days of our lives*. And secondly, t take us off from our worldly business, and t give us time to attend the service of God an the need of our souls.

18. And surely if we rightly consider it, i is a very great benefit to us that there is suc a set time thus weekly returning for that pu pose. We are very intent and busie upon th world, and if there were not some suc time appointed to our hands, it is to be doub ed we should hardly allot any our selves And then what a starved condition m these poor souls of ours be in, that shall n ver be afforded a meal? Whereas now the is a constant diet provided for them eve Sunday, if we will conscionably imp

it, may be a festival day to them, may bring them in such spiritual food, as may nourish them to eternal life. We are not to look on this day with grudging, like those in *Amos* 8. 5. who ask, *When will the Sabbath be gone, that we may set forth wheat?* As if that time were utterly lost, which were taken from our worldly business. But we are to consider it, as the gainfullest, as the joyfullest day of the week, a day of *harvest*, wherein we are to lay up in store for the whole week, nay for our whole lives. SUNDAY II.

19. But besides this of the weekly *Lords* day, there are other times, which the Church hath set apart for the *remembrance* of some *special mercies of God*, such as the *Birth* and *Resurrection* of *Christ*, the *Descent* of the *Holy Ghost*, and the like; and these dayes we are to keep in that manner which the Church hath ordered, to wit, in the *solemn worship* of *God*, and in particular *thanksgiving* for that special blessing we then remember. And surely whoever is truly thankful for those rich mercies, cannot think it too much to set apart some few *dayes* in a year for that purpose. *The Feasts of the Church.*

But then we are to look that our *Feasts* be truly spiritual, by imploying the day thus holily, and not make it an occasion of intemperance and disorder, as too many, who consider nothing in *Christmas* and other good times, but the good cheers and jollity of them. For that is doing despite, in stead of honour to Christ, who came to bring all *purity* and

SUNDAY II. soberneſs into the world; and therefore muſt not have that coming of his remembred in any other manner.

20. Other Dayes there are alſo ſet apart in *memory* of the *Apoſtles*, and other *Saints*, wherein we are to give hearty thanks to God, for his graces in them; particularly, that they were made inſtruments of *revealing* to us *Chriſt Jeſus*, and the way of ſalvation, as you know the *Apoſtles* were by their Preaching throughout the world. And then farther, we are to meditate on thoſe *Examples* of holy life, they have given us, and ſtir up our ſelves to the imitation thereof. And whoever does uprightly ſet himſelf to make theſe *uſes* of theſe ſeveral *Holy dayes*, will have cauſe by the *benefit* he ſhall find from them, to thank, and not to blame the *Church* for ordering them.

The Faſts. 21. Another ſort of dayes there are, which we are likewiſe to obſerve, and thoſe are *dayes* of *Faſting* and *Humiliation*; and whatever of this kind the *Church* injoyns, whether *conſtantly* at ſet times of the *year*, or upon any *ſpecial* and more ſudden occaſion, we are to obſerve in ſuch manner as ſhe directs; that is, not only a bare abſtaining from *meat*, which is only the bodies puniſhment, but in afflicting our ſouls, humbling them deeply before God, in a *hearty* confeſſing, and bewailing of our own, and the *nations* ſins, and earneſt *prayers* for *Gods pardon* and *forgiveneſs*, and for the turning away of thoſe *judgements*, which thoſe *ſins*

ſins have called for: but above all, in *turning our ſelves from our ſins, looſing the bands of wickedneſs*, as *Iſaiah* ſpeaks, Chap 58. 6. and exerciſing our ſelves in *Works* of *mercy*, *dealing our bread to the hungry*, and the like, as it there follows. SUNDAY II.

22. Fourthly, we are to expreſs our *Reverence* to *God*, by *Honouring* his *Word*; and this we muſt certainly do, if we do indeed *honour* him; there being no ſurer ſign of our deſpiſing any perſon, then the ſetting light by what he *ſayes* to us; as on the contrary, if we value One, every word he ſpeaks will be of weight with us. Now this *Word* of *God* is expreſly contained in the *holy Scriptures*, the *Old* and *New Teſtament*, where he ſpeaks to us, to ſhew us his *Will* and our duty. And therefore to this *word* of his, we are to bear a wonderful reſpect, to look upon it, as the *rules* by which we muſt frame all the actions of our life; and to that end to ſtudy it much, to read in it as often as we can, if it may be, never to let a *day* paſs us without *reading*, or *hearing* ſome part of it read. *Gods word.* *The holy Script. res.*

23. But then that is not all: we muſt not only read, but we muſt mark what we read, we muſt diligently obſerve, what *Duties* there are which God commands us to perform, what *faults* they are, which God there charges us not to commit, together with the *rewards promiſed* to the one, and the *puniſhment threatned* to the other. When we have thus marked, we muſt lay them up in our memory; not

SUNDAY II. so looſely and careleſly, that they ſhall preſently drop out again; but we muſt ſo faſten them there by often thinking and meditating on them, that we may have them ready for our *uſe*. Now that *uſe* is the directing of our *lives*; and therefore when ever we are tempted to the *committing* of any evil, we are then to call to mind, This is the thing which in ſuch a *Scripture* is *forbidden* by God, and all his vengeances threatned againſt it; and ſo in like manner when any opportunity is offered us of doing good, to remember, This is the *duty* which I was *exhorted* to in ſuch a *Scripture*, and ſuch *glorious rewards* promiſed to the doing of it; and by theſe conſiderations ſtrengthen our ſelves for *reſiſtance* of the *evil* and *performance* of the *good*.

24. But beſides this of the *written* Word, it hath pleaſed God to provide yet further for our inſtruction by his *Miniſters*, whoſe Office it is to teach us Gods will, not by ſaying any thing contrary to the *written* word (for whatſoever is ſo, can never be Gods will) but by explaining it, and making it eaſier to our underſtandings, and then *applying* it to our particular occaſions, and *exhorting* and ſtirring us up to the practiſe of it; all which is the end at which firſt their *Catechizing* and then their *Preaching* aimeth. And to this we are to bear alſo a due reſpect by giving diligent heed thereto, not only being preſent at *Catechizings* and *Sermons*, and either ſleep out the time, or think of

of somewhat else, but carefully marking what is said to us. And surely if we did but rightly consider how much it concerns us, we should conclude it very reasonable for us to do so. SUNDAY 11.

25. For first as to that of *Catechizing*, it is the laying the *foundation* upon which all *Christian practise* must be built; for that is the teaching us our *duty*, without which it is impossible for us to perform it. And though it is true, that the *Scriptures* are the *Fountains* from whence this knowledge of duty must be fetched, yet there are many who are not able to draw it from this Fountain themselves, and therefore it is absolutely necessary it should be thus brought to them by others. *Catechizing.*

26. This *Catechizing* is generally look't on as a thing belonging only to the *youth*, and so indeed it ought, not because the *oldest are* not to learn, if they be ignorant, but because all *children* should be so instructed, that it should be impossible for them to be ignorant when they come to years. And it nearly concerns every *Parent*, as they will free themselves from the guilt of their childrens eternal undoing, that they be careful to see them instructed in all necessary things; to which purpose it will be fit early to teach them some short *Catechism*, of which sort none so fit as the *Church Catechism*; yet are they not to rest on these endeavours of their own; but also to call in the *Ministers* help, that he may build them up farther in Christian knowledge.

27. But alas! It is too sure that parents have very much neglected this Duty, and by that means it is that such multitudes of men and women, that are called Christians, know no more of Christ, or any thing that concerns their own Souls, then the meerest Heathen.

28. But although it were their Parents fault that they were not instructed when they were young, yet it is now their own if they remain still ignorant; and it is sure it will be their own ruine and misery if they wilfully continue so. Therefore whoever it be, of what age or condition soever, that is in this ignorant estate, or in any such degree of it, that he wants any part of necessary saving knowledge, let him as he loves his soul, as ever he would escape eternal damnation, seek out for instruction, and let no fear of shame keep any from it: for first it is certain the shame belongs only to the wilful continuing in ignorance, to which the desire of learning is directly contrary, and is so far from a shameful, that it is a most commendable thing, and will be sure to be so accounted by all wise and good men. But secondly, suppose some prophane, senseless people should deride it, yet sure that shame were in all reason to be undergone joyfully, rather then venture on that *confusion of face* which will at the day of *Judgement* befall those, who to avoid a little false shame amongst men, have gone on in a *wilful ignorance* of their duty, which ignorance will be so far from excusing any sins they shall commit, that it adds our great

great and heavy sin to all the rest, even the de- SUNDAY
spising that knowledge which is offered to II.
them. How hainous a sin that is, you may learn in the first Chapter of the *Proverbs*; where *hating knowledge*, v. 29. is said to be the thing that draws down those sad vengeances forementioned, even *Gods forsaking* men, *laughing* at their *calamity* instead of helping them: which is of all other conditions in the world the most miserable, and surely they are madly desperate that will run themselves into it.

29. As for those who have already this foundation laid by the knowledg of the *grounds* of Christian Religion, there is yet for them a farther help provided by *Preaching*. And it *Preaching.*
is no more then needs, for God knows those that understand their duty well enough are too apt to forget it; nay, sometimes by the violence of their own lusts to transgress it even when they do remember it; and therefore it is very useful we should be put in minde of it to prevent our forgetting, and also often exhorted and assisted to withstand those lusts which draw us to those transgressions. And to these purposes preaching is intended, first, to warn us to be upon our guard against our spiritual enemy, and then to furnish us with weapons for the fight; that is, such means and helps as may best enable us to beat off temptations and get the victory over them.

30. Since therefore this is the end of *Preaching*, we must not think we have done our duty when we have heard a *Sermon*, though

SUNDAY II. never so attentively, but we must lay up in our hearts those instructions and advices we there meet with, and use them faithfully to that end of overcoming our sins. Therefore when ever thou comest to the Physician of thy Soul, do as thou wouldest with the Physician of thy Body; thou comest to him not only to hear him talk and tell thee what will cure thee, but also to do according to his directions; and if thou dost not so here, thou art as vain as he that expects a bare receipt from his Doctor shall cure him, though he never make use of it. Nay, thou art much more vain and ridiculous, for that though it do him no good, will do him no harm, he shall never be the worse for having been taught a medicine, though he use it not: but in these Spiritual Receipts it is otherwise: if we use them not to our good they will do us a great deal of harm, they will rise up in judgement against us, and make our condemnation so much the heavier. Beware therefore not to bring that danger upon thy self, but when thou hast heard a Sermon, consider with thy self what directions there were in it for enabling thee to eschew evil, or to do good. And if there were any thing especially concern'd thine own bosome-sin, lay that close to thy heart, and all the week after make it matter of meditation; think of it even whilst thou art at thy work, if thou wanteſt other time; and not only think of it, but set to the practise of it, do what thou wert advised to, for the *subduing* sins and quickning *grace* in thee. Finally, look

care-

carefully to practise the counsel of the Apostle, Jam. 1. 22. *Be ye doers of the Word, not hearers only, deceiving your own souls.* To hope for *good* from the *Word* without doing of it, is, it seems, nothing but a deceiving our selves. Let us never therefore measure our godliness by the number of Sermons which we hear, as if the hearing many were the certain mark of a good Christian; but by the store of *fruit* we bring forth by them, without which all our hearing will serve but to bring us into that heavier portion of *stripes*, which belongs to him that *knows his Masters will and does it not*, Luke 12. 47. But this reverence which is due to *Preaching* we must not pay to all that is now adayes called so, for God knows there are many *false Prophets gone out into the world*, as the Apostle speaks, 1 *John* 4. 1. And now, if ever, is that advice of his necessary, *To try the spirits whether they be of God.* But what I have said, I mean only of the Preaching of those who first have a *lawful calling* to the Office, and secondly frame their doctrine according to the right rule, the written *Word* of God. But if any man say, he is not able to *judge* whether the Doctrine be according to the *Word* or no, let him at least try it by the common known rules of *duty* which he doth understand, and if he find it a doctrine giving men liberty to commit those things which are by all acknowledged *sins*, such as *rebellion*, *injustice*, *unmercifulness*, *uncleanness*, or the like, he may conclude, it is utterly contrary to God and his Word, and

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SUNDAY II. & then *abhorrence*, & not *reverence* belongs to it.

The Sacraments. 31. Fifthly, we are to expreſs our *honouring* of *God* by *reverencing* his *Sacraments*: thoſe are two; *Baptiſm*, and the *Supper of the Lord*. And this we are to do; Firſt by our high eſteem of them, Secondly, by our reverent uſage of them; we are firſt to prize them at a high rate, looking on them as the inſtruments of bringing to us the greateſt bleſſings we can receive. The firſt of them *Baptiſm*, that enters us into covenant with God, makes us members of Chriſt, and ſo gives us right to all thoſe precious benefits, that flow from him, to wit, *pardon of ſins*, *ſanctifying grace*, and *heaven* it ſelf, on condition we perform our parts of the *Covenant*. And as for the *Lords Supper*, that is not only a *ſign* and *remembrance* of *Chriſt* and his *Death*; but it is actually the giving Chriſt, and all the *fruits* of his *death* to every worthy receiver; and therefore there is a moſt high eſtimation, and value due to each of them.

Of Baptiſm. 32. And not only ſo; but in the ſecond place we muſt ſhew our reverence in our uſage of them; and that firſt, *Before*, ſecondly, *At*, thirdly, *After* the time of *Receiving* them. It is true that the Sacrament of *Baptiſm* being now adminiſtred to us, when we are *Infants*, it is not to be expected of us, that we ſhould in our own perſons do any thing, either before or at the time of receiving it; thoſe performances were ſtrictly required of all perſons, who were *baptized* when they were of years. But for us,

us, it suffices to give us this right to *Baptism*, that we are born within the pale of the *Church*, that is, of Christian parents; and all that is required at that time is, what we can only perform by others, they in our stead promising that when we come to years we will perform our parts of the *Covenant*. But by how much the less we are then able to do so much, the greater bond lies on us to perform those *after-duties required* of us, by which we are to supply the want of the former. SUNDAY II.

33. Now if you would know what those *duties* are, look over those promises which your *Godfathers* and *Godmothers* then made in your name, and you may then learn them. I cannot give you them in a better form then that of our *Churches Catechism*, which tells, *That our Godfathers and Godmothers did promise and vow three things in our names*; first, *that we should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.* Where, by the *Devil* is meant, first, the worshipping of all *false gods*, which is indeed but *worshipping the Devil*: A sin which at the time of *Christs* coming into the world was very common, most part of *mankinde* then living in that vile *Idolatry*. And therefore when *Baptism* was first ordained, it was but needful to make the *forsaking* of those *false Gods* a principal part of the *vow*. And though those *false worships* are now much rarer, yet there was one special part of them, which may be feared to be *The vow of Baptism.*

yet

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yet too common among us, and that is all sorts of *uncleanness*, which though we do not make Ceremonies of our Religion, as the Heathens did of theirs, yet the committing thereof is a most high provocation in Gods eyes, such as drew him to destroy whole *Cities with fire and brimstone*, as you may read, *Gen.* 19. Nay, the *whole world with water*, *Gen.* 6. and will not fail to bring down judgements, and strange ones, on any that continue therein; and therefore the forsaking them well deserves to be look't on as an especial part of this promise. Besides this, all dealing with the Devil is here *vowed* against, whether it be by *practising witchcraft* our selves, or consulting with those that do, upon any occasion whatever, as the *recovery* of our *health*, our *goods*, or whatever else; for this is a degree of the former *sin*, it is the *forsaking* of the Lord, and setting up the Devil for our God, whilst we go to him in our needs for help.

34. But we also renounce all the works of the Devil; and those are either in general all those that the Devil tempts us to, or else those particular kinds of *sin* which have most of his image on them; that is, those which he himself most practises, such are *Pride* (which brought him from being an *Angel of light* to the accursed condition he is now in) and *Lying*; he is, as our Saviour saith, *John* 8. 44. *A lyar, and the Father of it*; and such also are *Malice* and *envy*, especially *Killing* and *Destroying* of others, for he was a *murderer from the beginning*, *John* 8. 48. But above all there is nothing wherein

wherein we become so like him, as in *Tempting* and drawing others to sin, which is his whole *trade* and business, and if we make it any part of ours, we become like that *roaring Lion, that goes about seeking whom he may devour*, 1 Pet. 5.8. SUNDAY II.

35. The second thing we *Vow* to *forsake*, is the *Pomps and vanities of this wicked world*. By the pomps and vanities there are several things meant; some of them such as were used by the *Heathens* in some *Unlawful sports* of theirs, wherein we are not now so much concern'd, there being none of them remaining among us: but besides that, there is meant all *excess*, either in diet, or sports, or apparel, when we keep not those due measures, which either by the general rules of sobriety, or the particular circumstances of our qualities and callings we are bound to. Next, by the *wicked world*, we may understand, first, the *wealth* and *greatness* of the *world*, which though we do not so totally renounce, that it is lawful for a Christian to be either rich or great, yet we thus far *promise* to *forsake* them, that we will not set our hearts upon them, nor either get or *keep* them by the least unlawful means. Secondly, by the wicked world, we may understand the companies and customes of the world, which so far as they are wicked, we here renounce, that is, we *promise* never to be drawn by company to the commission of a sin, but rather to forsake the most delightful company, then be ensnared by it; nor yet by custom, but rather venture the shame of being thought singular, ridiculous persons,

SUNDAY II. persons, walk as it were in a path by our selves; then put our selves into that *broad way that leads to destruction*, by giving our selves over to any *sinful custom* how common soever it be grown. If this part of our *vow* were but throughly considered, it would arm us against most of the *temptations* the world offers us, *company* and *custom* being the two special *instruments* by which it works on us.

36. A third thing we renounce, is all the *sinful* lusts of the *flesh*; where the *flesh* is to be understood in that sense wherein the *Scripture* often uses it, for the fountain of all disordered affections. For though those unclean desires which we ordinarily call the *lusts* of the *flesh* are here meant, yet they are not the *only* things here contained, there being divers other things which the Scripture calls the *works of the flesh*; I cannot better inform you of them then by setting down that list S. *Paul* gives of them, *Gal* 5.19,20,21. *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.* This, with those other *descriptions*, you will find scattered in several places of *Scripture*, will shew you there are many things contained under this part of your *vow*, the *forsaking* all the *sinfull lusts* of the *flesh*.

37. The second thing our *Godfathers* and *Godmothers* promised for us, was, that *we should be-*

believe all the Articles of the Christian Faith. These we have summed up together in that which we call the *Apostles Creed*, which since we promise to *believe*, we are supposed also to promise to learn them, and that not only the words, but likewise the plain *sense* of them; for who can believe what he either never heard of, or knows not any thing of the meaning of it? Now by this believing is meant not only the consenting to the *truth* of them, but also the *living* like them that do believe: As for Example, our *believing* that *God created* us, should make us live in that *subjection* and *Obedience* to him which becomes *Creatures* to their *Creatour*; the *believing* that *Christ Redeemed* us, should make us yield up our selves to him as *his purchase*, to be disposed wholly by him, and *imployed* only in his *service*. The *believing* a *judgement* to come, should give us care so to walk, that we may not be *condemned* in it. And our *believing* the *life everlasting*, should make us *diligent* so to imploy our *short* moment of time here, that our *everlasting* life may be a life of *joy*, not of *misery* to us. In this manner from all the *Articles* of the *Creed*, we are to draw *Motives* to *confirm* us in all *Christian Practise*, to which end it is that our *learning* and *believing* of them tends, and therefore without it we are very far from making good this part of our *vow*, the *believing all the Articles of the Christian Faith.* SUNDAY II.

38. The last part of our *Vow* is that we *should keep Gods holy will and Commandments*, and

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and walk in the same all the dayes of our lives. Where by *our keeping of Gods holy will and commandments*. is meant our doing of all those things, which he hath made known to us to be his will we should perform; wherein he hath given us his *holy Word* to *instruct* us, and *teach* us, what it is that he requires of us; and now he *expects* that we should faithfully do it without favouring our selves in the breach of any one of his commands. And then in this entire obedience, we must walk *all the dayes of our lives*: that is, we must go on in a constant course of obeying God; not only fetch some few steps in his wayes, but walk in them, and that not for some part of our time, but *all the dayes of our lives*, never turn out of them, but go on constantly in them, as long as we live in this world.

The strict obligation of this Vow of Baptism.

39. Having now thus briefly explained to you this Vow made at your BAPTISM, all I shall adde concerning it, is only to remember you how neerly you are concern'd in the keeping it, and that first in respect of *justice*, secondly, in respect of *advantage* and *benefit*. That you are in *justice* bound to it, I need say no more, but that it is a *promise*, and you know justice requires of every man the keeping of his promise. But then this is of all other *promises* the most solemn and binding, for it is a *vow*; that is, a *promise* made to *God*; and therefore we are not only *unjust*, but *forsworn*, when ever we break any part of it.

40. But *secondly*, we are also highly *con-*

cern'd

cern'd to keep it, in respect of our own benefit. SUNDAY
I told you before, that *Baptism* entred us into 11.
Covenant with God; now a *Covenant* is made up of two parts, that is, something promised by the one party, and something by the other of the parties that make the *Covenant*. And if one of them break his part of the *Covenant*, that is, perform not what he hath agreed to, he can in no reason look that the other should make good his. And so it is here, God doth indeed promise those benefits before mentioned, and that is his part of the Covenant. But then we also undertake to perform the several things contained in this *Vow* of *Baptism*, and that is our part of it, and unless we do indeed perform them, God is not tyed to make good his, and so we forfeit all those precious benefits and advantages, we are left in that *natural* and *miserable* estate of ours, *children of wrath, enemies to God, and heirs of eternal damnation.* And now what can be the pleasure that any or all sins can afford us, that can make us the least degree of recompence for such a loss, the loss of Gods favour and grace here, and the loss of our own souls hereafter? For as our Saviour saith, *Mark* 8.36. *What shall it profit a man, if he shall gain the whole world and lose his own soul?* Yet this mad bargain we make when ever we break any part of this our *vow* of *Baptism* It therefore most nearly concerns us to consider sadly of it, to remember that every sin we commit is a direct breach of this *Vow*: and therefore when thou art tempted to any sin, seem it never so

SUNDAY II. light, say not of it as *Lot* did of *Zoar*, Gen. 19. 20. *Is it not a little one?* But consider that whatever it is, thou hast in thy *Baptism vowed* against it, and then be it never so *little*, it draws a *great* one at the heels of it, no less then that of being forsworn, which whoever commits, God hath in the third commandment pronounced, *He will not hold him guiltless.* And that we may the better keep this *vow*, it will be very useful often to repeat to our selves the several branches of it, that so we may still have it ready in our mindes to set against all temptations; and surely it is so excellent a weapon, that if we do not either cast it aside, or use it very negligently, it will enable us by Gods help, to put to flight our spiritual adversary. And this is that reverence we are to pay to this first *Sacrament*, that of *Baptism.*

PAR-

PARTITION III.

Of the Sacrament of the Lords Supper, of Preparation before, as examination, of Repentance, Faith, Obedience, of duties to be done at the Receiving and afterwards, &c.

§. 1. NOW follows the *Reverence* due to the *Sacrament* of the *LORDS SUPPER*; and in this I must follow my first division, and set down first, what is to be done *Before*; secondly, *At*, and thirdly, *After* the time of *Receiving*; for in this Sacrament we cannot be excused from any one of these, though in the former we are. *The Lords Supper.*

2. And first, for that which is to be done *Before*, S. *Paul* tells us it is *Examination*, 1 Cor. 11. 28. *But let a man examine himself, and so let him eat of that bread and drink of that cup.* But before I proceed to the particulars of this *Examination*, I must in the general tell you, that the special business we have to do in this *Sacrament*, is to repeat and renew that *Cove-* *Things to be done before receiving.* *Examination.*

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nant we make with God in our *Baptism*, which we have in many ways grievously broken; it pleases God in his great mercy to suffer us to come to the *renewing* of it in this *Sacrament*, which if we do in sincerity of heart, he hath promised to accept us, and to give us all those benefits in this, which he was ready to bestow in the *other* Sacrament, if we had not by our own fault forfeited them. Since then the *renewing* of our *Covenant* is our business of this time, it follows that these three things are necessary towards it: First, that we understand what that *Covenant* is; Secondly, that we consider, what our *Breaches* of it have been; and Thirdly, that we resolve upon a strict observance of it, for the rest of our life: and the trying our selves in every one of these particulars is that Examination which is required of us before we come to this Sacrament.

3. And first, we are to Examine whether we understand what this *Covenant* is; this is exceeding necessary, as being the foundation of both the other, for it is neither possible to discover our past sins, nor to settle purposes against them for the future without it. Let this therefore be your first business, *Try* whether you rightly understand what the *Covenant* is which you entred into at your *Baptism*, what be the *Mercies* promised on Gods part, and the *Duties* on yours. And because the *Covenant* made with each of us in *Baptism* is only the applying to our particular

ticulars the *Covenant* made by God in Christ, with all mankind in general, you are to consider whether you *understand* that; if you do not, you must immediately seek for instruction in it. And till you have means of gaining better, look over what is briefly said in the entrance to this Treatise, concerning the SECOND COVENANT, which is the foundation of that *Covenant* which God makes with us in our *Baptism*. And because you will there find, that Obedience to all Gods Commands is the *condition* required of us, and is also that which we expressly *Vow* in our *Baptism*, it is necessary you should likewise know what those *Commands* of God are. Therefore if you find you are ignorant of them, never be at rest till you have got your self instructed in them, and have gained such a measure of knowledge as may direct you to do that *Whole Duty of Man* which God requires. And the giving thee this instruction is the only aim of *This Book*, which, the more ignorant thou art, the more earnestly I shall intreat thee diligently to read. And if thou hast heretofore approacht to *this Holy Sacrament* in utter ignorance of these necessary things, bewail thy sin in so doing, but presume not to come again till thou hast by gaining this necessary knowledge fitted thy self for it, which thou must hasten to do. For though no man must come to the *Sacrament* in such ignorance, yet if he wilfully continue in it, that will be no *excuse* to him for keeping from this holy Table. SUNDAY III.

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4. The second part of our *Examination* is concerning our *Breaches* of this *Covenant*; and here thou wilt find the use of that *knowledge* I spake of. For there is no way of discovering what our *Sins* have been, but by *trying* our Actions by that which should be the *rule* of them, the *Law* of God. When therefore thou settest to this part of *Examination*, remember what are the several brances of thy *duty*, and then ask thy own heart in every particular, how thou hast *performed* it. And content not thy self with knowing in *general*, that thou hast broken Gods *Law*, but do thy utmost to discover in what *particulars* thou hast done so. Recall, as well as thou canst, all the passages of thy life, and in each of them consider what part of that duty hath been transgrest by it. And that not only in the *grosser* act, but in *word* also, nay, even in thy most *secret* thoughts: for though mans *Law* reaches not to them, yet Gods doth: so that whatever he forbids in the act, he forbids likewise in the *thoughts* and desires, and sees them as clearly as our most publick *acts*. This particular search is exceeding necessary; for there is no promise of forgiveness of any sin but only to him that confesseth and forsaketh it. Now to both these it is necessary that we have a direct and particular *knowledge* of our sins. For how can he either confess his Sin, that knows not his guilt of it? Or how can he *resolve* to *forsake* it, that discerns not himself to have formerly cleaved to it? Therefore we may

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surely conclude, that this *Examination* is not only useful but necessary towards a full and compleat repentance; for he that does not take this particular view of his *sins*, will be likely to repent but by *halves*, which will never avail him towards his pardon; nothing but an entire forsaking of *every evill way* being sufficient for that. But surely of all other times it concerns us, that when we come to the *Sacrament* our repentance be full and compleat; and therefore this strict search of our own hearts is then especially necessary. For although it be true, that it is not possible by all our diligence to discover or remember every sin of our whole lives: and though it be also true, that what is so unavoidably hid from us, may be forgiven without any more particular confession then that of *David*, Psal. 19. 12. *Cleanse thou me from my secret faults*; yet this will be no plea for us, if they come to be *secret*, only because we are negligent in searching. Therefore take heed of *deceiving* thy self in this weighty business, but search thy soul to the *bottom*, without which it is impossible that the wounds thereof should ever be throughly cured. SUNDAY III.

5. And as you are to enquire thus narrowly concerning the several *Sorts* of sins, so also must you concerning the *Degrees* of them, for there are divers *Circumstances* which increase and heighten the Sin. Of this sort there are many; as first, when we sin against *knowledge*, that is, when we certainly *know* such a thing

to be a *sin*, yet for the present pleasure or profit (or whatever other motive) adventure of it. This is by Christ himself adjudged to be a great *heightning* of the *sin*. *He that knows his Masters will and doth it not, shall be beaten with many stripes*, Luke 12. 47. Secondly, when we sin with *Deliberation*, that is, when we do not fall into it of a sudden, ere we are aware, but have time to consider of it, this is another degree of the sin. But thirdly, a yet higher is, when we do it against the *Resistances* and checks of our own *conscience*, when that at the time tells us, This thing thou oughtest not to do: nay, layes before us the *danger* as well as the *sin* of it, yet in spight of these admonitions of conscience we go on and commit the sin; this is a huge increase of it, such as will raise the least sin into a most *high provocation*. For it is plain, a sin thus committed must be a *wilful one*, and then be the *matter* of it never so *light*, it is most hainous in Gods eyes. Nay this is a *circumstance* of such force, that it may make an *indifferent* action that is in it self no sin, become one. For though my *conscience* should erre in telling me such a thing were *unlawful*, yet so long as I were so *perswaded*, it were sin for me to do that thing; for in that case my *Will consents* to the doing a thing which I believe to be displeasing to God, and God (who judges us by our *Wills*, not *understandings*) imputes it to me as a sin, as well as if the thing were in it self *unlawful*; and therefore surely we may conclude

clude, that any thing which is in it self sinful, is made much more so by being committed against the checks of *conscience*. A fourth *aggravation* of a sin is, when it hath been *often repeated*, for then there is not only the guilt of so many more *Acts*, but every Act grows also so much *worse*, and more inexcusable. We alwayes judge thus in faults committed against our selves, we can forgive a *single* injury more easily then the same when it hath been *repeated*, and the oftner it hath been so repeated, the more hainous we account it. And so surely it is in faults against God also. *Fifthly*, the sins which have been committed after *vows* and Resolutions of amendment are yet more grievous; for that contains also the breaking of those *promises*. Somewhat of this there is in every *wilfull* sin, because every such is a breach of that *Vow* we make at *Baptism*. But besides that, we have since bound our selves by *new vows*, if at no other time, yet surely at our coming to the *Lords Supper*, that being (as was formerly said) purposely to repeat our *vow* of *Baptism*. And the more of these vows we have made, so much the greater is our guilt, if we fall back to any sin we then renounced. This is a thing very well worth weighing, and therefore examine thy self particularly at thy approach to the *Sacrament* concerning thy breaches of *former vows* made at the *Holy Table*. And if upon any other *occasion*, as *sickness*, *trouble* of mind, or the like, thou hast at any time made any other, call thy self to a

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ſtrict account how thou haſt performed them alſo, and remember that every ſin committed againſt ſuch *vows*, is, beſides its own natural guilt, a *Perjury* likewiſe. Sixthly, a yet higher ſtep is, when a Sin hath been ſo *often committed* that we are come to a *cuſtom* and *habit* of it: and that is indeed a high degree.

6. Yet even of Habits ſome are worſe then others, as firſt, if it be ſo confirmed that we are come to a *hardneſs* of heart, have no ſenſe at all of the ſin: Or, ſecondly, if we go on in it againſt any *extraordinary* means uſed by God to reform us, ſuch as *ſickneſs*, or any other affliction which ſeems to be ſent on purpoſe for our reclaiming: Or thirdly, if all *Reproofs* and Exhortations either of Miniſters or private friends work not on us, but either make us angry at our reprovers, or ſet us on defending the ſin: Or laſtly, if this ſinful Habit be ſo ſtrong in us as to give us a *love* to the ſin, not only in our ſelves but in others; if, as the Apoſtle ſaith, *Rom.* 1. 31. *We do not only do the things, but take pleaſure in them that do them*, and therefore intice and draw as many as we can into the ſame ſins with us: Then it is riſen to the higheſt ſtep of wickedneſſe, and is to be look't on as the utmoſt *degree* both of *ſin* and *danger*. Thus you ſee how you are to Examine your ſelves concerning your ſins, in each of which you are to conſider how many of theſe heightning circumſtances there have been

been, that ſo you may aright *meaſure* the *heinouſneſs* of them. SUNDAY III.

7. Now the end of this *Examination* is, to bring you to ſuch a ſight of your ſins, as may truly *humble* you, make you ſenſible of your own danger, that have provoked ſo great a *Majeſty*, who is able ſo ſadly to revenge himſelf upon you. And that will ſurely even to the moſt carnal heart appear a reaſonable ground of ſorrow. But that is not all; it muſt likewiſe bring you to a ſenſe and *abhorrence* of your baſeneſs and *ingratitude*, that have thus offended ſo good and gracious a God, that have made ſuch unworthy and unkind returns to thoſe tender and rich mercies of his. And this conſideration eſpecially muſt melt your hearts into a deep ſorrow and contrition, the degree whereof muſt be in ſome meaſure anſwerable to the degree of your ſins. And the greater it is, provided it be not ſuch as ſhuts up the hope of Gods Mercie, the more acceptable it is to God, who hath promiſed not to *deſpiſe a broken and contrite heart*, *Pſalm.* 51. 17. And the more likely it will be alſo to bring us to amendment: For if we have once felt what the ſmart of a wounded Spirit is, we ſhall have the leſs mind to venture upon ſin again. *Humiliation.*

8. For when we are tempted with any of the ſhort pleaſures of ſin, we may then out of our own experience ſet

SUNDAY III. set against them the sharp pains and *terrors* of an accusing conscience, which will to any that hath felt them be able infinitely to outweigh them. Endeavour therefore to bring your souls to this melting temper, to this deep unfeigned sorrow, and that not only for the *danger* you have brought upon your self; for though that be a consideration which may and ought to work sadness in us, yet where that alone is the motive of our sorrow, it is not that *sorrow* which will avail us for pardon; and the reason of it is clear, for that sorrow proceeds only from the *love* of our selves, we are sorry because we are like to smart. But the *sorrow* of *Contrition.* a true penitent must be joyned also with the *love* of God, and that will make us grieve for having offended him, though there were no punishment to fall upon our selves. The way then to stir up this sorrow in us, is *first*, to stir up our *love of God*, by repeating to our selves the many gracious acts of his mercy towards us, particularly, that of his *sparing* us, and not cutting us off in our sins. Consider with thy self how many and how great *provocations* thou hast offered him, perhaps in a *continued* course of many years *wilful* disobedience, for which thou mightest with perfect justice have been ere this sent quick into hell: Nay; possibly thou hast before thee many examples of less sinners then thou art, who have been suddenly snatcht away in the midst of their sins. And what cause canst thou give, why thou hast thus long escaped, but only because *His*

eye hath ſpared thee? And what cauſe of that *ſparing*, but his tender *compaſſions* towards thee, his unwillingneſs that thou ſhould'ſt *periſh?* This conſideration if it be preſt home upon thy ſoul, cannot chuſe (if thy heart be not as hard as the *nether Milſtone*) but awake ſomewhat of *love* in thee towards this gracious, this long-ſuffering God, and that *love* will certainly make it appear to thee, that it is an *evil thing and bitter, that thou haſt forſaken the Lord, Jer.* 2. 19. That thou haſt made ſuch wretched requitals of ſo great mercy; it will make thee both aſhamed and angry at thy ſelf that thou haſt been ſuch an unthankful creature. But if the conſideration of this one ſort of mercy, Gods *forbearance* only, be ſuch an engagement and help to this godly ſorrow, what will then be the multitude of thoſe other *mercies* which every man is able to reckon up to himſelf? And therefore let every man be as *particular* in it as he can, call to minde as many of them as he is able, that ſo he may attain to the greater degree of true contrition. SUNDAY III.

9. And to all theſe endeavours muſt be added *earneſt prayers to God*, that he by his *holy Spirit* would ſhew you your ſins, and ſoften your hearts, that you may throughly bewail and lament them.

10. To this muſt be joyned an humble *confeſſion* of ſins to God, and that not only in general, but alſo in particular, as far as your memory of them will reach, and that with all thoſe heightning circumſtances of them, which *Confeſſion.*

you

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you have by the forementioned examination discovered. Yea, even secret and forgotten sins must in general be acknowledged, for it is certain there are multitudes of such; so that it is necessary for every one of us to say with *David, Psal.* 19. 12. *Who can understand his errours? Cleanse thou me from my secret faults.* When you have thus confest your sins with this hearty sorrow, and sincere hatred of them, you may then (and not before) be concluded to feel so much of your disease, that it will be seasonable to apply the remedy.

Faith.

11. In the next place therefore you are to look on him whom God *hath set forth to be the propitiation of our sins, Rom.* 3. 25. *Even Jesus Christ, that Lamb of God, which taketh away the sins of the world, John* 1. 29. And earnestly beg of God, that by his most precious blood your sins may be washed away; and that God would for his sake be reconciled to you. And this you are to believe will surely be done, if you do for the rest of your time forsake your sins, and give your selves up sincerely to *obey God* in all his *commands*. But without that, it is vain to hope any benefit from Christ, or his sufferings. And therefore the next part of your preparation must be the setting those resolutions of obedience, which I told you was the third thing you were to examine your selves of, before your approach to the holy Sacrament.

Resolutions of Obedience.

12. Concerning the particulars of this *resolution*, I need say no more, but that it must answer every part, and branch of our du-

ty;

ty; that is, we must not only in general *resolve* that we will observe Gods *Commandments*, but we must resolve it for *every Commandment* by it self; and especially where we have found our selves most to have failed heretofore, there especially to renew our resolutions. And herein it nearly concerns us to look that these resolutions be *sincere* and *unfeigned*, and not only such slight ones as people use out of custom to put on at their coming to the Sacrament, which they never think of keeping afterwards. For this is a certain truth, that whosoever comes to this holy Table without an *entire hatred* of every sin, comes *unworthily*; and it is as sure, that he that doth entirely *hate* all sin, will resolve to forsake it; for you know *forsaking* naturally follows *hatred*: no man willingly abides with a thing or person he *hates*. And therefore he that doth not so resolve, as that God the searcher of hearts may approve it as sincere, cannot be supposed to hate sin, and so cannot be a worthy receiver of that holy Sacrament. Therefore try your resolutions throughly, that you deceive not your selves in them, it is your own great danger, if you do; for it is certain you cannot deceive God, nor gain acceptation from him by any thing which is not perfectly hearty and unfeigned. SUNDAY. III.

13. Now as you are to resolve on this *new obedience*, so you are likewise to resolve on the *Means*, which may assist you in the performance of it. And therefore consider in every *Of the means.*

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every duty, what are the means that may help you in it, and resolve to make use of them, how uneasie soever they be to your flesh; so on the other side consider what things they are, that are likely to lead you to sin, and resolve to shun and avoid them: this you are to do in respect of all sins whatever, but especially in those, whereof you have formerly been guilty. For there it will not be hard for you to finde, by what steps and degrees you were drawn into it, what Company, what Occasion it was that ensnared you, as also to what sort of Temptations you are apteſt to Yield. And therefore you must particularly fence your self against the sin, by avoiding those occasions of it.

14. But is not enough that you resolve you will do all this hereafter, but you must instantly set to it, and begin the course by doing at the present whatsoever you have opportunity of doing. And there are several things, which you may, nay, must do at the present, before you come to the Sacrament.

Present renouncing of sin.

15. As first you must cast off every sin, not bring any one unmortified lust with you to that Table; for it is not enough to purpose to cast them off afterwards, but you must then actually do it by withdrawing all *degrees of love* and *affection* from them; you must then give a bill of divorce to all your old beloved sins, or else you are in no fit way to be married to Christ. The reason of this is clear; for the Sacrament is our spiritual nourishment; now before we can receive spiritual nourishment we

we must have *spiritual life*, (for no man gives food to a dead person.) But whosoever continues not only in the *act*, but in the *love* of any one known sin, hath no spiritual life, but is in Gods account no better then a dead carcass, and therefore cannot receive that spiritual food. It is true, he may eat the *bread*, and drink the *wine*, but he receives not Christ, but instead of him, that which is most dreadful; the Apostle will tell you what, 1 *Cor.* 11. 29. *He eats and drinks his own damnation.* Therefore you see how great a necessity lies on you thus actually to put off every sin, before you come to this table. SUNDAY III.

16. And the same necessity lies on you for a second thing to be done at this time, and that is, the putting your soul into a heavenly and Christian temper, by possessing it with all those *Graces* which may render it acceptable in the eyes of God. For when you have turned out Satan and his accursed train, you must not let your soul lie empty; if you do, Christ tells you, *Luke* 11. 26. He will *quickly return again, and your last estate shall be worse then your first.* But you must by earnest prayer invite into it the holy Spirit with his Graces; or if they be in some degree there already, you must pray that he will yet more fully possess it, and you must quicken and *stir them up.* *Imbracing vertue.*

17. As for example, you must *quicken* your *humility*, by considering your many and great *sins*; your *Faith*, by meditating on Gods promises to all penitent sinners; your love to God *Quickning of graces.*

SUNDAY III. by considering his mercies, especially those remembred in the *Sacrament*, his giving Christ to die for us: and your love to your neighbour, nay to your enemies, by considering that great example of his *suffering* for us that were enemies to him. And it is most particularly required of us when we come to this *Table*, that we copy out this pattern of his in a perfect forgiveness of all that have offended us, and not only forgiveness, but such a kindness also as will express it self in all offices of love and friendship to them.

Charity. 18. And if you have formerly so quite forgot that blessed example of his, as to do the direct contrary, if you have done any unkindness or injury to any person, then you are to seek forgiveness from him: and to that end, first acknowledge your fault, & secondly Restore to him, to the utmost of your power, whatsoever you have deprived him of, either in goods or credit. This Reconciliation with our brethren is absolutely necessary towards the making any of our services acceptable with God, as appears by that precept of Christ, *Matth.* 5. 23, 24. *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.* Where you see, that though the gift be already at the *Altar*, it must rather be left there *unoffered*, then be offered by a man that is not at perfect peace with his neigh-

neighbour. And if this *charity* be ſo neceſſary in all our ſervices, much more in this, where by a joynt partaking in the ſame holy myſteries, we ſignifie our being united and knit not only to Chriſt our head, but alſo to each other, as fellow-members. And therefore if we come with any malice in our hearts, we commit an act of the higheſt *Hypocriſie*, by making a ſolemn profeſſion in the Sacrament of that *charity* and *brotherly* love, whereof our hearts are quite void. SUNDAY III.

19. Another moſt neceſſary grace at this time is that of *devotion*, for the raiſing whereof we muſt allow our ſelves ſome time to withdraw from our worldly affairs, and wholly to ſet our ſelves to this buſineſs of *preparation*; one very ſpecial part of which preparation lies in raiſing up our ſouls to a devout and heavenly temper. And to that it is moſt neceſſary that we caſt off all thoughts of the world, for they will be ſure as ſo many clogs to hinder our ſouls in their mounting towards heaven. A ſpecial exerciſe of this devotion is *Prayer*, wherein we muſt be very frequent and earneſt at our coming to the Sacrament, this being one great inſtrument wherein we muſt obtain all thoſe other graces required in our preparation. Therefore be ſure this be not omitted; for if you uſe never ſo much endeavour beſides, and leave out this, it is the going to work in your *own ſtrength* without looking to God for his help, and then it is impoſſible you ſhould proſper in it: *For we are* Devotion.

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not able of our ſelves to think any thing, as of our ſelves, but our ſufficiency is of God, 2 *Cor.* 3. 5. Therefore be inſtant with him ſo to aſſiſt you with his grace, that you may come ſo fitted to this holy Table, that you may be partakers of the benefits there reached out to all worthy receivers.

Neceſſity of theſe graces.

20. Theſe and all other *ſpiritual Graces* our Souls muſt be clothed with when we come to this *Feaſt*; for this is that Wedding-garment without which whoſoever comes, is like to have the entertainment mentioned in the parable of him who came to the marriage without a *wedding-garment*, Mat. 22. 13. *who was caſt into utter darkneſs, where is weeping and gnaſhing of teeth*; for though it is poſſible he may ſit it out at the preſent, and not be ſnatcht from the *Table*, yet S. *Paul* aſſures him, *he drinks damnation to himſelf*, and how ſoon it may fall on him is uncertain: But it is ſure, it will, if repentance prevent it not, and as ſure that whenever it does come it will be *intolerable, for who among us can dwell with everlaſting burnings?* Iſa. 33. 14.

The uſefulneſs of a ſpiritual guide.

21. I ſhall adde but one thing more concerning the things which are to be done before the *Sacrament*, and that is an advice, that any perſon upon a ſerious view of himſelf cannot ſatisfie his own Soul of his ſincerity, and ſo doubts whether he may come to the *Sacrament*, he do not reſt wholly on his own judgement in the caſe: for if he be a true *humbled Soul*, it is likely he may judge not hardly of himſelf; if he be not, it is odds, he

if he be left to the satisfying of his own doubts, he will quickly bring himself to pass too favourable a sentence. Or whether he be the one or the other, if he come to the *Sacrament* in that doubt, he certainly plunges himself into farther *doubts* and scruples, if not into sin. On the other side, if he forbear because of it, if that fear be a *causeless* one, then he *groundlesly* absents himself from that Holy Ordinance, and so deprives his Soul of the benefits of it. Therefore in the midst of so many *dangers* which attend the mistake of himself; I would, as I said before, exhort him not to trust to his own judgement, but to make known his case to some *discreet* and *godly Minister*, and rather be guided by his, who will probably (if the case be duly and without any *disguise* discovered to him) be better able to judge of him then he of himself. This is the counsel the *Church* gives in the *exhortation* before the *Communion*, where it is advised, that if any by *other means* there forementioned, *cannot quiet his own conscience, but require farther counsel and comfort*, then *let him go to some discreet and learned Minister of Gods Word, and open his grief, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved*, &c. This is surely such advice as should not be neglected, neither at the time of *coming* to the *Sacrament*, nor any other, when we are under any fear or reasons of *doubt* concerning the state of our Souls. And for want of this, SUNDAY III.

SUNDAY III. many have run into very great *miſchief*, having let the doubt feſter ſo long, that it hath either plunged them into deep *diſtreſſes* of *conſcience*, or which is worſe, they have, to ſtill that diſquiet within them, betaken themſelves to all *ſinful pleaſures*, and ſo quite caſt off all care of their ſouls.

Not to be aſhamed to diſcover our ſelves to one.

22 But to all this it will perhaps be ſaid, that this cannot be done without diſcovering the nakedneſs and *blemiſhes* of the *ſoul*, and there is ſhame in that, and therefore men are unwilling to do it. But to that I anſwer, that it is very unreaſonable that ſhould be a hindrance. For *firſt*, I ſuppoſe you are to chooſe only ſuch a perſon as will faithfully keep any ſecret you ſhall commit to him, and ſo there can be no *publick ſhame* you can fear. And if it be in reſpect of that ſingle perſon, you need not fear that neither; for ſuppoſing him a godly man, he will not think the worſe of you, but the better, that you are ſo deſirous to ſet all right between God and your Soul. But if indeed there were ſhame in it, yet as long as it may be a means to cure both your trouble and your ſin too (as certainly *godly* and *faithful counſel* may tend much to both) that *ſhame* ought to be deſpiſed, and it is ſure it would, if we loved our Souls as well as our Bodies: for in bodily diſeaſes, be they never ſo *foul* or *ſhameful*, we count him a fool who will rather miſs the cure then diſcover it; and then it muſt here be ſo much a greater folly, by how much the ſoul is more precious then the body.

23. But

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23. But God knows, it is not only *doubting* persons, to whom this advice might be useful: there are others of another sort, whose *confidence* is their *disease*, who presume very groundlesly of the goodness of their estates: And for those it were most happy, if they could be brought to hear some more equal judgements then their own in this so weighty a business. The truth is, we are generally so apt to favour our selves, thas it might be very *useful* for the most, especially the more ignorant sort, sometimes to advise with a *spiritual* guide, to enable them to pass right judgements on themselves; and not only so, but to receive directions, how to subdue and *mortifie* those sins they are most inclined to, which is a matter of so much difficulty, that we have no reason to despise any means that may help us in it.

As necessary to the confident as to the doubtful.

24. I have now gone through those several parts of duty we are to perform *Before* our Receiving. In the next place, I am to tell you, what is to be done *At the time of Receiving*. When thou art at the holy Table; first, humble thy self in an unfeigned acknowledgement of thy great *unworthiness* to be admitted there; and to that purpose remember again between God and thine own soul, some of thy greatest and foulest sins, thy breaches of former *Vows* made at that Table, especially since thy *last* Receiving. Then meditate on those *Bitter Sufferings* of *Christ*, which are set out to us in the Sacrament. When thou seest the

At the time of receiving.

Meditation of thy unworthiness.

The sufferings of Christ.

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bread broken, remember how His *Bleſſed Body* was torn with nails upon the Croſs; when thou ſeeſt the *Wine poured* out, remember how His *precious Blood* was ſpilt there; and then conſider, it was thy ſins that cauſed both. And here think, how unworthy a wretch thou art to have done that which occaſioned ſuch *torments* to Him: how much worſe then his very *crucifiers*. They crucified him once, but thou haſt, as much as in thee lay, crucified him dayly. They crucified him becauſe they *knew* him not; but thou haſt known both what he is in himſelf, *the Lord of Glory*, and what he is to thee, a moſt tender and merciful *Saviour*, and yet thou haſt ſtill continued thus to crucifie him afreſh. Conſider this, and let it work in thee, firſt a great ſorrow for thy ſins paſt, and then a great *hatred* & a firm *reſolution* againſt them for the time to come.

The atonement wrought by them.

25. When thou haſt a while thus thought on theſe *ſufferings* of *Chriſt* for the increaſing thy humility and contrition; then in the ſecond place think of them again, to ſtir up thy *Faith*: look on him as the *Sacrifice* offered up for thy ſins, for the appeaſing of Gods wrath, and procuring his favour and mercies toward thee. And therefore believingly, yet humbly beg of God to accept of that *Satisfaction* made by his innocent and beloved Son, and for the merits thereof to pardon thee whatever is paſt, and to be fully reconciled to thee.

The thankfulneſs owing for them.

26. In the third place conſider them again to raiſe thy *Thankfulneſs*. Think how much both

both of *ſhame and pain* he there endured, but eſpecially thoſe great *agonies* of his *Soul*, which drew from him that bitter cry, *My God, my God, why haſt thou forſaken me?* Matth. 27. 45. Now all this he ſuffered only to keep thee from periſhing. And therefore conſider what unexpreſſible *thanks* thou oweſt him; and endeavour to raiſe thy Soul to the moſt zealous and hearty thankſgiving: for this is a principal part of duty at this time, the praiſing and magnifying that mercy which hath redeemed us by ſo dear a price. Therefore it will here well become thee to ſay with David, *I will take the Cup of Salvation and will call upon the Name of the Lord.* SUNDAY III.

27. Fourthly, look on theſe *ſufferings* of *Chriſt* to ſtir up this *love*; and ſurely there cannot be a more effectual means of doing it: for here the *love* of Chriſt to thee is moſt manifeſt, according to that of the Apoſtle, 1 John 3. 16. *Hereby perceive we the love of God towards us, becauſe he laid down his life for us.* And that even the higheſt degree of *love*, for as himſelf tells us, John 15. 13. *Greater love then this hath no man, then that a man lay down his life for his friend.* Yet even greater love then this had he; for he not only died, but died the moſt *painful* and moſt *reproachful death*, and that not for his friends, but his utter enemies. And therefore if after all this *love* on his part, there be no return of *love* on ours, we are worſe then the vileſt ſort of men, for even the *Publicans*, Matthew 5. 46. *The great love of Chriſt in them.*

love

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love those that love them. Here therefore chide and reproach thy self that thy *love* to him is so faint and cool, when His to thee was so zealous and affectionate. And endeavour to enkindle this holy flame in thy Soul, to *love* him in such a degree, that thou mayest be ready to copy out his example, to part with all things, yea, even life it selfe, when ever he calls for it, that is, whensoever thy *obedience* to any command of his shall lay thee open to those sufferings. But in the mean time to resolve never again to make any league with his enemies, to entertain or harbour any *sin* in thy breast. But if there have any such hitherto remained with thee, make this the season to kill and crucifie it; offer it up at this instant a sacrifice to him who was sacrificed for thee, and particularly for that very end that *he might redeem thee from all iniquity.* Therefore here make thy solemn resolutions to forsake every sin, particularly, those into which thou hast most *frequently fallen.* And that thou mayest indeed perform those resolutions, earnestly beg of this crucified Saviour that he will, by the power of his death, mortifie and kill all thy corruptions.

The benefits of the New Covenant sealed in the Sacrament.

28. When thou art about to receive the *Consecrated Bread and Wine*, remember that God now offers to *Seal* to thee that *New Covenant* made with mankind in his *Son.* For since he gives that his *Son* in the Sacrament, he gives with him all the benefits of that *Covenant*, to wit, *pardon of Sins*, *Sanctifying grace*, and

and a *Title* to an eternal inheritance. And here be aſtoniſhed at the infinite goodneſs of God, who reaches out to thee ſo precious a-treaſure. But then remember that this is all but on condition that thou perform thy part of the *Covenant*. And therefore ſettle in thy ſoul the moſt ſerious purpoſe of obedience, and then with all poſſible devotion joyn with the *Miniſter* in that ſhort, but excellent prayer, uſed at the inſtant of giving the *Sacrament*, *The Body of our Lord*, &c. SUNDAY III.

29. So ſoon as thou haſt Received, offer up thy devouteſt *Praiſes* for that great mercy, together with thy moſt earneſt *prayers* for ſuch *aſſiſtance* of Gods Spirit as may enable thee to perform the *Vow* thou haſt now made. Then remembring that Chriſt is *a propitiation not for our ſins only, but alſo for the ſins of the whole world*; let thy charity reach as far as his hath done, and *pray* for all mankind, that every one may receive the benefit of that Sacrifice of His; commend alſo to God the eſtate of the *Church*, that particularly whereof thou art a Member. And forget not to pray for all to whom thou oweſt *Obedience*, both in *Church* and *State*; and ſo go on to pray for ſuch particular perſons as either thy *Relations* or their *wants* ſhall preſent to the. If there be any *Collection* for the *poor* (as there alwayes ought to be at this time) give freely according to thy ability; or if by the default of others, there be no ſuch *Collection*, yet do thou privately deſign ſomething towards the relief of thy poor

Upon Receiving give thanks. Pray.

SUNDAY III. poor brethren, and be ſure to give it the next fitting opportunity that offers it ſelf. All this thou muſt contrive to do in the time that others are *receiving*, that ſo when the *publick prayers* after the *Adminiſtration* begin, thou mayeſt be ready to joyn in them, which thou muſt likewiſe take care to do with all devotion: thus much for thy behaviour *At* the time of *receiving*.

After the Sacrament. 30. Now follows the third and laſt thing; that is, what thou art to do *After thy Receiving*. That which is immediately to be done, is as ſoon as thou art *retir'd* from the Congregation, to offer up again to God thy Sacrifice of *Praiſe* for all thoſe precious mercies conveyed to thee in that holy Sacrament, as alſo humbly to intreat the *continued* aſſiſtance of his *grace* to enable thee to make good all thoſe *purpoſes* of *obedience* thou haſt now made. And in whatſoever thou knoweſt thy ſelf moſt in *danger*, either in reſpect of any *former habit*, or *natural inclination*, there eſpecially deſire and earneſtly beg his aid.

Private Prayer and Thanksgiving.

Not preſently to fall to worldly affairs. 31. When thou haſt done thus, do not preſently let thy ſelf looſe to thy worldly cares and buſineſs. But ſpend all that *day*, either in meditating, praying, reading, good conferences, or the like; ſo as may beſt keep up that holy flame that is enkindled in thy heart. Afterwards, when thy calling requires thee to fall to thy uſual affairs, do it, but yet ſtill remember that thou haſt a greater buſineſs then that

that upon thy hands; that is, the performing of all those *promises* thou so lately made to God, and therefore whatever thy outward imployments are, let thy heart be set on that, keep all the particulars of thy resolution in *memory*, and whenever thou art tempted to any of thy old sins, then consider, this is the thing thou so *solemnly vowedst* against, and withall remember what a horrible guilt it will be, if thou shouldest now wilfully do any thing contrary to that vow; yea, and what a horrible mischief also it will be to thy self. For at thy receiving, God and thou entredst into *Covenant*, into a league of friendship and kindness. And as long as thou keepest in that friendship with God, thou art safe, all the malice of men or Devils can do thee no harm: for as the Apostle saith, *Rom.* 8. 31. *If God be for us who can be against us?* But if thou breakest this *league* (as thou certainly doest, if thou yield to any wilful sin) then God and thou are enemies, and if all the world then were for thee, it could not avail thee.

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To keep thy resolutions still in memory.
The danger of breaking them.
Making God thy enemy.

32. Nay, thou wilt get an enemy within thine own bosom, thy conscience accusing and upbraiding thee; and when God and thine own conscience are thus against thee, thou canst not but be extremely miserable even in this life, besides that fearful expectation of wrath which awaits thee in the next. Remember all this when thou art set upon by any temptation, and then sure thou canst not but look upon that temptation as a cheat, that comes

Thy own conscience.

to

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to rob thee of thy *Peace*, thy *God*, thy very *Soul*. And then ſure it will appear as unfit to entertain it, as thou wouldeſt think it to harbour one in thy houſe who thou knoweſt came to rob thee of what is deareſt to thee.

Gods former pardons no incouragement to ſin.

33. And let not any experience of Gods mercy in *pardoning* thee heretofore encourage thee again to provoke him; for beſides that it is the higheſt degree of wickedneſs and unthankfulneſs to make that *goodneſs of his which ſhould lead thee to repentance* an incouragement in thy ſin: beſides this I ſay, the oftner thou haſt been pardoned, the leſs reaſon thou haſt to expect it again, becauſe thy ſin is ſo much the *greater* for having been committed againſt ſo much mercie. If a *King* have ſeveral times pardoned an offender, yet if he ſtill return to commiſſion of the ſame fault, the King will at laſt be forced, if he have any love to Juſtice, to give him up to it. Now ſo it is here, God is as well juſt as merciful, and his *Juſtice* will at laſt ſurely and heavily avenge the abuſe of his Mercie; and there cannot be a greater abuſe of his mercie then to ſin in *hope* of it: ſo that it will prove a miſerable deceiving of thy ſelf thus to preſume upon it.

The obligation of this vow perpetual.

34. Now this care of making good thy *Vow* muſt not abide with thee ſome few days only, and then be caſt aſide, but it muſt continue with thee all thy days. For if thou break thy *Vow*, it matters not whether *ſooner* or *later*. Nay, perhaps the guilt may in ſome reſpects be more, if it be late: for if thou have for a good while

while gone on in the obſervance of it, that ſhews the thing is poſſible to thee; and ſo thy after breaches are not of infirmitie, becauſe thou canſt not avoid them, but of perverſneſs, becauſe thou wilt not: Beſides the uſe of Chriſtian-walking muſt needs make it more eaſie to thee. For indeed all the difficulty of it is but from the cuſtome of the contrarie: And therefore if after ſome acquaintance with it, when thou haſt overcome ſomewhat of the hardneſs, thou ſhalt then give it over, it will be moſt inexcuſable. Therefore be careful all the days of thy life to keep ſuch a watch over thy ſelf, and ſo to avoid all occaſions of temptations, as may preſerve thee from all wilful breaches of this vow. SUNDAY III.

35. But though the obligation of everie ſuch ſingle *vow* reach to the utmoſt day of our lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament, for that being the means of conveighing to us ſo great and unvaluable benefits; and it being alſo a command of Chriſt, that we ſhould *do this in remembrance of him*, we are in reſpect both of reaſon and dutie to omit no fit opportunitie of partaking of that holy Table. I have now ſhewed you what that reverence is which we are to pay to God in his Sacrament. *Yet often to be renewed.*

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PARTITION IV.

Honour due to Gods Name; Sins against it; Blasphemy; Swearing; of Assertory, Promissory, Unlawful Oaths; of Perjury, vain Oaths, and the Sin of them, &c.

Honour due to Gods Name.

§. 1. THE last thing wherein we are to express our *Reverence* to him, is the *Honouring* his *Name*. Now what this Honouring of his Name is, we shall best understand by considering what are the things by which it is dishonored, the avoiding of which will be our way of honouring it.

Sins against it.

Blasphemy,

The first is, all *Blasphemies*, or speaking any evil thing of God, the highest degree whereof is *cursing* him; or if we do not speak it with our *mouths*, yet if we do it in our *hearts* by thinking any unworthy thing of him, it is lookt on by God, who sees the heart, as the vilest dishonour. But there is also a blasphemy of the actions, that is, when men who profess to be the servants of God, live so wickedly that they bring up an evil report on him whom they own as their Master and Lord. This Blasphemy the Apostle takes notice of, *Rom.* 2. 24. Where he tells those who profess to be observers of the *Law*, *that by their wick-*

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ed actions, the Name of God was blasphemed a- SUNDAY
mong the Gentiles. Those *Gentiles* were moved IV.
to think ill of God, as the favourer of *sin*, when they saw those, who called themselves his servants, commit it.

A second way of *Dishonouring* Gods *Name*, is by *swearing*, and that is of two sorts, either *Swearing.*
by *false Oaths*, or else by rash and light ones. A *false Oath* may also be of two kinds, as *first*, that by which I affirm somewhat, or *secondly*, that by which I promise. The *first*, is when I *Assertory Oaths.*
say such or such a thing was done so or so, and confirm this saying of mine with an *Oath*; if then I know there be not perfect truth in what I say, this is a flat perjury, a downright being forsworn: Nay, if I swear to the truth of that whereof I am only *doubtful*, though the thing should happen to be true, yet it brings upon me the guilt of Perjury; for I swear at a venture, and the thing might for ought I knew be as well false as true, whereas I ought never to swear to any thing, the truth of which I do not certainly know.

2. But besides this sort of *Oaths*, by which *Promissory.*
I affirm any thing, there is the other sort, that by which I promise somewhat. And that promise may be either to *God* or *Man*: when it is to *God*, we call it a *vow*, of which I have already spoken, under the head of the *Sacraments*, I shall now only speak of that to man; & this may become a false oath, either at, or after the time of taking it. At the time of taking, it is false, if either I have then no real *purpose* of

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making it good, or else take it in a sense *different* from that which I know he to whom I make the *promise understands* it; for the use of *Oaths* being to assure the persons to whom they are made, they must be taken in *their sense*. But if I were never so *sincere* at the *taking* the *Oath*, if afterwards I do not *perform* it, I am certainly *perjured*.

Unlawful Oaths.

3. The nature of an *Oath* being then thus *binding*, it neerly concerns us to look that the *Matter* of our *oaths* be lawful, for else we run our selves into a woful snare. For example, suppose I *swear* to kill a man, if I perform my *oath*, I am guilty of *Murder*, if I break it, of *perjury*. And so I am under a necessity of sining one way or other: but there is nothing puts us under a greater degree of this *unhappy* necessity, then when we swear two *Oaths*, whereof the one is directly *cross* and *contradictory* to the other. For if I swear to give a man my whole estate, and afterwards swear to give all or part of that *estate* to another, it is certain I must break my *oath* to one of them, because it is impossible to perform it to *both*, and so I must be under a *necessity* of being *forsworn*. And into this unhappy *strait* every man brings himself that takes any *oath* which crosses some other which he hath formerly taken; which should make all, that love either God or their own souls, resolve never thus miserably to entangle themselves by taking one oath cross and thwarting to another. But it may perhaps here be asked, What a person that

that hath already brought himself into such a condition shall do; I answer, he must first heartily *repent* the great sin of *taking* the *unlawful oath*, and then stick only to the *lawful*, which is all that is in his power towards the repairing his fault, and qualifying him for Gods pardon for it. SUNDAY IV.

4. Having said this concerning the *kinds* of this sin of *Perjury*, I shall only adde a few words to shew you how greatly *Gods Name is dishonoured* by it. In all *oaths*, you know, God is solemnly called to witness the truth of that which is spoken: now if the thing be *false*, it is the basest affront and dishonour that can possibly be done to God. For it is in reason to signifie one of these two things, either that we believe he knows not whether we say *true* or no; (and that is to make him no *God*, to suppose him to be as *deceivable*, and easie to be deluded as one of our ignorant neighbours) or else that he is willing to countenance our Lyes; the former robs him of that great Attribute of his, his *knowing all things*, and is surely a great dishonouring of him, it being even amongst men accounted one of the greatest disgraces, to account a man fit to have cheats put upon him; yet even so we deal with God, if we venture to forswear upon a hope that God discerns it not. But the other is yet worse, for the supposing him willing to *countenance our lies*, is the making him a party in them, and is not only the making him no *God* (it being impossible that God should either *lie* him- *God greatly dishonoured by perjury.*

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self, or approve it in another) but it is the making him like the very *Devil*. For he it is that is a *liar*, and the *Father* of it, *John* 8.44. And surely I need not say more to prove that this is the highest degree of *dishonouring Gods Name*.

The punishments of it.

5 But if any yet doubt the *hainousness* of this sin, let him but consider what God himself sayes of it in the *Third Commandment*, where he solemnly professes, *He will not hold him guiltless that taketh his Name in vain*; and sure the adding that to this *Commandment*, and none of the rest, is the *marking* this out for a most *hainous* guilt. And if you look into *Zac.* 5. you will there find the *punishment* is answerable, even to the *utter destruction*, not only of the *man*, but his *house* also. Therefore it concerns all men, as they love either their *temporal* or *eternal* welfare, to keep them most strictly from this *sin*.

Vain oaths.

But besides this of *forswearing*, I told you there was another sort of *Oaths* by which Gods Name is dishonoured; those are the *vain* and light *Oaths*, such as are so usual in our common discourse, and are expressly forbidden by *Christ*. Mat 5. 34. *But I say unto you, Swear not at all, neither by Heaven, for it is Gods throne, nor by the Earth, for it is his foot-stool:* where you see we are not allowed to *swear* even by *meer creatures*, because of the *relation* they have to God. How great a wickedness is it then to profane his holy Name by rash and *vain Oaths*? This is a sin that is (by I know not what *charm* of

of Satans) grown into a fashion among us; and now its being so, draws daily more men into it. But it is to be remembred that when we shall appear before Gods Judgement-seat to answer for those profanations of his Name, it will be no excuse to say, It was the fashion to do so: it will rather be an increase of our guilt, that we have by our own practice helped to confirm that wicked custom, which we ought to have beat down and discountenanced. SUNDAY IV.

6. And sure whatever this profane Age thinks of it, this is a sin of very high nature. For besides that it is a direct breach of the Precept of Christ, it shews first, a very mean and low esteem of God: every *Oath* we swear is the appealing to God to judge the truth of what we speak, and therefore being of such greatness and Majestie, requires that the matter concerning which we thus appeal to him should be of great weight and moment, somewhat wherein either his own *glory*, or some considerable *good* of man is concern'd. But when we *swear* in common discourse, it is far otherwise; any the triflingest or lightest thing serves for the matter of an *Oath*, nay, often men *swear* to such vain and foolish things, as a considering person would be ashamed barely to speak. And is it not a great despising of God to call him solemnly to judge in such childish, such wretched matters? God is the great *King* of the world; now though a King be to be resorted unto in weighty ca- *The sin of them.*

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ſes, yet ſure he would think himſelf much deſpiſed, if he ſhould be called to judge between Boyes at their childiſh games: and God knows many things whereto we frequently ſwear, are not of greater weight, and therefore are a ſign that we do not rightly eſteem of God.

They lead to perjury.

7. Secondly, This *common ſwearing* is a ſin which leads directly to the former of *forſwearing*; for he that by the uſe of ſwearing hath made *Oaths* ſo familiar to him, will be likely to take the *dreadfulleſt Oath* without much conſideration. For how ſhall he that *ſwears* hourly, look upon an *Oath* with any reverence? And he that doth not, it is his chance, not his care that is to be thanked, if he keep from *Perjury*. Nay, further; he that *ſwears* commonly, is not only prepared to *forſwear* when a *ſolemn Oath* is rendred him, but in all probabilitie does actually *forſwear* himſelf often in theſe *ſudenner Oaths*: for ſuppoſing them to come from a man ere he is aware (which is the beſt can be ſaid of them) what aſſurance can any man have who ſwears ere he is aware, that he ſhall not lie ſo too? And if he doth both together he muſt neceſſarily be *forſworn*. But he that obſerves your *common ſwearers* will be put paſt doubt that they are often *forſworn*. For they uſually ſwear indifferently to things true or falſe, doubtful or certain. And I doubt not but if men who are guiltie of this ſin would but impartially examine their own practiſe, their hearts would ſecond me in this obſervation.

S. Third-

No temptation to them.

8. Thirdly, this is a sin to which there is no *temptation*, there is nothing either of pleasure or profit got by it: Most other sins offer us somewhat either of the one or the other, but this is utterly emptie of both. So that in this sin the Devil does not play the Merchant for our *Souls*, as in others he does, he doth not so much as cheapen them, but we give them freely into his hands without any thing in exchange. There seems to be but one thing possible for men to hope to gain by it, & that is to be believed in what they say when they thus bind it by an *oath*. But this also they constantly fail of, for there are none so little believed as the common *swearers*. And good reason, for he that makes no conscience thus to *prophane Gods Name*, why shall any man believe he makes any of *lying*? Nay, their forwardness to confirm every the slightest thing by an *oath*, rather gives jealousie that they have some inward guilt of falseness, for which that *oath* must be the *cloak*. And thus you see in how little stead it stands them, even to this only purpose for which they can pretend it useful: and to any other advantage it makes not the least claim, and therefore is a sin without *temptation*, and consequently without excuse; for it shews the greatest contempt, nay, unkindness to God, when we will provoke him thus, without any thing to tempt us to it. And therefore though the commonness of this sin have made it pass but for a small one, yet it is very far from being so either in it self, or in Gods account.

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Necessity of abstaining from them.

9. Let all therefore who are not yet fallen into the custom of this sin, be most careful never to yield to the least beginnings of it, and for those who are so miserable, as to be already ensnared in it, let them immediately, as they tender their Souls, get out of it. And let no man plead the hardness of leaving an old custom, as an excuse for his continuing in it, but rather the longer he hath been in it, so much the more haste let him make out of it, as thinking it too too much, that he hath so long gone on in so great a sin. And if the length of the custom have increased the difficultie of leaving it, that is in all reason to make him set immediately to the casting it off, lest that *difficulty* at last grow to an *impossibility*; and the harder he findes it at the present, so much the more diligent and watchful he must be in the use of all those means, which may tend to the overcoming that sinful habit: some few of those means it will not be amiss here to mention.

Means for it.

Sense of the guilt and danger.

10. First, let him possess his mind *fully* of the *hainousness* of the sin, and not to measure it only according to the common rate of the world. And when he is fully perswaded of the guilt, then let him adde to that, the consideration of the *danger*, as that it puts him out of Gods favour at the present, and will, if he continue in it, cast him into *Hell* for ever. And sure if this were but throughly laid to heart, it would restrain this sin. For I would aske a man, that pretends *impossibility* of leaving the

the cuſtom, whether if he were ſure he ſhould be hanged the next *oath* he ſwore, the *fear* of it would not keep him from *ſwearing*? I can ſcarce believe any man in his wits ſo little *Maſter* of himſelf, but it would. And then ſurely *damning* is ſo much worſe then *hanging*, that in all reaſon the fear of that ought to be a much greater reſtraint. The doubt is, men do either not heartily *believe* that this *ſin* will *damn* them, or if they do, they look on it, as a thing a great way off, and ſo are not much moved with it; but both theſe are very unreaſonable. For the firſt, it is certain, that every one that continues wilfully in any ſin is ſo long in a ſtate of *damnation*, and therefore this being ſo continued in, muſt certainly put a man in that condition. For the ſecond, it is very poſſible, he may be deceived in *thinking* it ſo far off, for how knows any man that he ſhall not be ſtruck dead with an oath in his mouth? Or if he were ſure not to be ſo, yet *eternal damnation* is ſurely to be dreaded above all things, be it at what diſtance ſoever. SUNDAY IV.

11. A ſecond means is to be exactly *true* in all thou ſpeakeſt; that all men may *believe* thee on thy bare word, and then thou wilt never have occaſion to confirm it by an oath, to make it more credible, which is the only colour or reaſon can at any time be pretended for *ſwearing*. *Truth in ſpeaking.*

12. Thirdly, Obſerve what it is that moſt *betrayes* thee to this ſin, whether *drink*, or *anger*, *Forſaking the occaſions.*

SUNDAY IV.

anger, or the company and example of others, or what ever else, and then if ever thou mean to forsake the sin, forsake those occasions of it.

Reverence of God.

13. Fourthly, Endeavour to possess thy heart with a continual *Reverence* of *God*, and if that once grow into a custom with thee, it will quickly turn out that contrarie one of *profaning*. Use and accustom thy self therefore to this *reverence* of God, and particularly to such a respect to his Name, as if it be possible, never to mention it without some lifting up of thy heart to him. Even in thy ordinarie discourse, when ever thou takest his Name into thy mouth, let it be an occasion of raising up thy thoughts to him. But by no means permit thy self to use it in idle by-words, or the like. If thou doest accustom thy self to pay this reverence to the bare mention of his Name, it will be an excellent fence against the profaning it in *oaths*.

Watchfulness.

14. A fifth means is a *diligent* and constant *watch* over thy self, that thou thus *offend not with thy tongue*, without which all the former will come to nothing. And the last means is

Prayer.

Prayer, which must be added to all thy endeavours; therefore *pray* earnestly, that God will enable thee to overcome this wicked custom; say with the *Psalmist*, *Set a watch O Lord over my mouth, and keep the door of my lips*; and if thou doest sincerely set thy self to the use of *means* for it, thou mayest be assured, God will not be wanting in his assistance. I have

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been the longer on this, because it is so reigning a sin. God in his mercie give all that are guilty of it a true sight of the hainousnes of it. SUNDAY V.

15. By these several ways of *dishonouring Gods Name* you may understand what is the dutie of *honouring* it, *viz.* A strict abstaining from every one of these, and that abstinence founded on an awful respect and *reverence* to that sacred Name which is *Great*, *wonderful* and *Holy*, Psal. 99. 3. I have now past through the several branches of that great Duty of *Honouring* of *God*. *What it is to honour Gods Name.*

PARTITION V.

Of worship due to Gods Name. Of Prayer, and its several parts. Of publick Prayers in the Church, in the Family. Of Private Prayer. Of Repentance, &c. *Of Fasting.*

§. 1. THE *Eighth* Dutie we owe to God is WORSHIP, this is that great dutie by which especially we acknowledge his *Godhead*, *worship* being proper only to God, and therefore it is to be lookt on as a most weighty duty. This is to be performed, first, by our *Souls*, secondly, by our *Bodies*: the *Souls* part is *praying*. Now *prayer* WORSHIP *Prayer, its parts.*

SUNDAY V.

prayer is a ſpeaking to God, and there are divers parts of it, according to the different things about which we ſpeak.

Confeſſion.

2. As firſt, there is *Confeſſion*, that is, the acknowledging our ſins to God. And this may be either general or particular; the general is when we only *confeſs in groſs*, that we are ſinful; the particular, when we mention the ſeveral ſorts and acts of our ſins. The former is neceſſary to be always a part of our ſolemn prayers, whether publick or private. The latter is proper for private prayer, and there the oftner it is uſed the better; yea, even in our daily private prayer it will be fit conſtantly to remember ſome of our greateſt and foulеſt ſins, though never ſo long ſince paſt. For ſuch we ſhould never think ſufficiently conſeſt and bewailed. And this bewailing muſt always go along with *Confeſſion*; we muſt be heartily ſorry for the ſins we *confeſs*, and from our ſouls acknowledge our own great unworthineſs in having committed them. For our *confeſſion* is not intended to inſtruct God, who knows our ſins much better then our ſelves do, but it is to humble our ſelves, and therefore we muſt not think to have confeſt aright till that be done.

Petitions.

3. The ſecond part of prayer is *Petition*, that is, the begging of God whatſoever we want either for our Souls or Bodies. For our *Souls* we muſt firſt beg pardon of ſins, and that for the ſake of Jeſus Chriſt, who ſhed his blood to obtain it. Then we muſt alſo beg the

For our Souls.

grace

grace and assistance of Gods *Spirit* to enable us to forsake our sins, and to walk in *obedience* to him. And herein it will be needful particularly to beg all the several *virtues*, as *Faith*, *Love*, *Zeal*, *Purity*, *Repentance*, and the like, but especially those which thou most wantest: And therefore observe what thy wants are, and if thou beest *proud*, be most instant in praying for *humility*; if *lustful* for *Chastity*, and so for all other *Graces*, according as thou findest thy needs. And in all these things that concern thy Soul, be very earnest and *importunate*; take no denial from God, nor give over, though thou do not presently *obtain* what thou suest for. But if thou hast never so *long* prayed for a *grace*, and yet findest it not, do not grow *weary* of praying, but rather search what the cause may be which makes thy prayer so ineffectual; see if thou do not thy self hinder them; perhaps thou prayest to God to enable thee to conquer some sin, and yet never goest about to fight against it, never makest any resistance, but yieldest to it as often as it comes, nay, puttest thy self in its way, in the road of all temptations. If it be thus, no wonder though thy prayers avail not, for thou wilt not let them. Therefore amend this, and set to the doing of thy part sincerely, and then thou needst not fear but God will do his. SUNDAY V.

4. Secondly, we are to petition also for our *bodies*; that is, we are to ask of God such necessaries of life as are needful to us, while *Bodies.*

SUNDAY V. while we *live* here. But these only in such a *degree* and *measure*, as his *wisdom* sees best for us: we must not presume to be our own *carvers*, and pray for all that *wealth*, or *greatness*, which our own vain hearts may perhaps desire, but only for such a condition, in respect of outward things, as he sees may most tend to those *great* ends of our living here, the *glorifying* him, and the *saving* of our own *Souls*.

Deprecation. 5 A third part of *Prayer* is *Deprecation*, that is, when we pray to God to turn away some *evil* from us. Now this *evil* may be either the evil of *sin* or the evil of *punishment*:

Of Sin. The evil of *sin* is that we are especially to pray against, most earnestly begging of God, that he will by the power of his *grace*, preserve us from *falling* into sin. And whatever *sins* they are, to which thou knowest thy self most *inclined*, there be particularly earnest with God to preserve thee from them. This is to be done *daily*, but then more *especially*, when we are under any *present temptation*, and in danger of *falling* into any sin; in which case we have reason to cry out as S. *Peter* did when he found himself sinking, *Save Lord, or I perish*; humbly beseeching him either to *withdraw* the *temptation*, or *strengthen* us to withstand it, neither of which we can do for our selves.

Of punishment. 6. Secondly, We are likewise to *Pray* against the *evil* of *Punishment*, but principally against *Spiritual punishments*, as the *anger* of God

God, the *withdrawing* of his *Grace*, and *Eternal damnation*. Against these we can never pray with too much earnestness: But we may also pray against temporal punishments, that is, any *outward* affliction, but this with *submission* to Gods will, according to the example of Christ, Mat. 26. 39. *Not as I will, but as thou wilt.* SUNDAY V.

7. A Fourth part of *Prayer* is *Intercession*, that is, *praying* for others. This in general we are to do for all mankind, as well *strangers* as *acquaintance*, but more particularly, those to whom we have any especial Relation, either publick, as our *Governours* both in *Church* and *State*; or *private*, as *Parents*, *Husband*, *Wife*, *Children*, *Friends*, &c. We are also to pray for all that are in affliction, and such particular persons as we discern especially to be so: Yea, we are to pray for those that have done us *injury*, those that *despightfully use us and persecute us*, for it is expresly the command of Christ, *Mat.* 5. 44 And that whereof he hath likewise given us the highest example in praying even for his very crucifiers. Luke 23. 34. *Father forgive them.* For all these sorts of persons we are to pray, and that for the very same good things we beg of God for our selves, that God would give them in their several places and callings, all spiritual and temporal blessings which he sees wanting to them, and turn away from them all evil, whether of *sin* or *punishment*. Intercession.

8. The Fifth part of prayer is *Thanksgiving*, that Thanksgiving.

SUNDAY V.

that is, the *Praising* and *Blessing* God for all his mercies, whether to our own *persons*, and those that immediately relate to us, or to the *Church* and *Nation* whereof we are members, or yet more general to all *mankind*; and this for all his mercies both spiritual and temporal. In the *Spiritual*, first, for those wherein we are all in *common* concerned, as the giving of his *Son*, the sending of his *Spirit*, and all those means he hath used to bring sinful men unto himself. Then secondly, for those *mercies* we have in our own particulars received, such are the having been born within the pale of the *Church*, and so brought up in *Christian Religion*, by which we have been partakers of those *precious advantages* of the *Word* and *Sacraments*, and so have had, without any care or pains of ours, the *means* of *eternal* life put into our hands. But besides these, there is none of us but have received other spiritual mercies from God.

Spiritual Mercies.

9. As first, *Gods patience* and long-suffering, waiting for our Repentance, and not cutting us off in our sins. Secondly, his calls and invitations of us to that *repentance*, not only *outward*, in the ministry of the *Word*, but also *inward*, by the motions of his *Spirit*. But then if thou be one that hath by the help of Gods *grace* been *wrought* upon by these calls, and brought from a profane or worldly, to a *Christian* course of life, thou art surely in the highest degree tyed to magnifie and praise his goodness, as having received from him the greatest of mercies.

10. We

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10. We are likewise to give thanks for *Temporal* blessings, whether such as concern the *publick*, as the *prosperity* of the *Church* or *Nation*, and all remarkable *deliverances* afforded to either; or else such as concern our particulars; such are all the good things of this life which we enjoy; as *Health*, *Friends*, *Food*, *Rayment*, and the like; also for those *minutely* preservations, whereby we are by Gods gracious providence kept from danger, and the *especial* deliverances which God hath given us in time of greatest *perils*. It will be impossible to set down the several mercies which every man receives from God, because they differ in *kind* and *degree* between one man and another. But it is sure that he which receives *least* hath yet enough to imploy his whole life in *praises* to God. And it will be very fit for every man to consider the *several* passages of this life, and the *mercies* he hath in each recieved, and so to gather a kind of *List* or *Catalogue* of them, at least the *principal* of them, which he may alwayes have in his memory, and often with a thankful heart repeat before God. *Temporal.*

11. These are the several parts of *Prayer*, and all of them to be used both *publickly* and *privately*. The *publick* use of them is *first*, that in the *Church*, where all meet to joyn in those *prayers* wherein they are in *common* concerned. And this (where the *prayers* are such as they ought to be) we should be very constant at, there being an *especial* blessing *Publick prayer in the Church.*

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promiſed to the *joynt* requeſts of the faithful, and he that without a neceſſary cauſe abſents himſelf from ſuch *publick prayers*, cuts himſelf off from the *Church*, which hath alwayes been thought ſo unhappy a thing, that it is the *greateſt puniſhment* the *Governours* of the Church can lay upon the worſt offender; and therefore it is a ſtrange madneſs for men to inflict it upon themſelves.

In the Family.

12. A ſecond ſort of *publick prayer* is that in a *Family*, where all that are members of it joyn in their common ſupplications; and this alſo ought to be very carefully attended to, firſt by the *Maſter* of the *Family*, who is to look that there be ſuch prayers, it being as much his part thus to provide for the Souls of his Children and Servants, as to provide food for their Bodies. Therefore there is none even the meaneſt houſhoulder, but ought to take this care. If either himſelf or any of his *Family* can read, he may uſe ſome prayers out of ſome good book, if it be the *Service Book* of the *Church*, he makes a good choice; if they cannot read, it will then be neceſſary they ſhould be taught without Book ſome form of prayer which they may uſe in the *Family*, for which purpoſe again ſome of the Prayers of the Church will be very fit, as being moſt eaſie for their memories by reaſon of their ſhortneſs, and yet containing a great deal of matter. But what choiſe ſoever they make of prayers, let them be ſure to have ſome, and let no man that profeſſes himſelf a Chriſtian,

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keep so *heathenish* a *Family*, as not to see God be daily worshipped in it. But when the *Master* of a *Family* hath done his duty in this providing, it is the duty of every member of it to make use of that provision, by being constant and diligent at those *Family Prayers*. SUNDAY V.

13. *Private* or *secret prayer* is that which is used by a man alone apart from all others, wherein we are to be more *particular*, according to our particular needs, then in publick it is fit to be. And this of *private prayer* is a duty which will not be excused by the performance of the other of *publick*. They are both required, and one must not be taken in exchange for the other. And whoever is diligent in *publick* prayers, and yet negligent in *private*, it is much to be feared he rather seeks to *approve* himself to men then to God; contrary to the command of our Saviour, *Mat.* 6. who enjoyns this *private prayer*, this *praying to our Father in secret*, from whom alone we are to expect our *reward*, and not from the *vain praises of men*. *Private Prayer.*

14. Now this duty of *Prayer* is to be *often* performed, by none seldomer then *Evening* and *Morning*, it being most necessary that we should thus *begin* and *end* all our works with God, and that not only in respect of the duty we owe him, but also in respect of our selves who can never be either prosperous or *safe*, but by committing our selves to him; and therefore should tremble to venture on the perils either of *day* or *night* without his safeguard. How *Frequency in Prayer.*

SUNDAY V. much oftner this duty is to be performed, must be judged according to the busines or *leasure* men have; where, by *businesse*, I mean not such businesse as men unprofitably make to themselves, but the necessary businesse of a mans *Calling*, which with some will not afford them much time for set and solemn Prayer. But even these men may often in a day lift up their hearts to God in some short prayers, even whilst they are at their work. As for those that have more leasure, they are in all reason to bestow more time upon this duty. And let no man that can find time to bestow upon his vanities, nay, perhaps his sins, say he wants leasure for Prayer, but let him now endeavour to redeem what he hath mis-spent, by imploying more of that leasure in this duty for the future: And surely if we did but rightly weigh how much it is our own advantage to perform this duty, we should think it wisdom to be as frequent as we are ordinarily seldom in it.

The advantages of Prayer.

Honour. 15. For first, it is a great *Honour* for us poor worms of the earth to be allowed to speak so freely to the *Majesty* of heaven. If a *King* should but vouchsafe to let one of his meanest Subjects talk *familiarly* and freely with him, it would be lookt on as a huge honour; that man how despiseable soever he were before, would then be the envy of all his neighbours; and there is little question, he would be willing to take all opportunities of receiving so great a *grace*. But alas! this

this is nothing to the honour is offered us, who are allowed, nay invited to speak to, and converse with the *King* of *Kings*, and therefore how forward should we in all reason be to it? SUNDAY V.

16. Secondly, It is a great *Benefit*, even the greatest that can be imagined; for *Prayer* is the instrument of fetching down all good things to us, whether *spiritual* or *temporal*; no *prayer*, that is qualified as it ought to be, but is sure to bring down a blessing, according to that of the *Wise man*, Ecclus. 35. 17. *The prayer of the humble pierceth the clouds, and will not turn away till the Highest regard it.* You would think him a happy man that had one certain means of helping him to whatever he *wanted*, though it were to cost him much pains and labour; now this happy man thou mayest be if thou wilt. Prayer is the never-failing means of bringing thee, if not all that thou thinkest thou wantest, yet all that indeed thou doest, that is, all that God sees fit for thee. And therefore be there never so much weariness to thy flesh in the duty, yet considering in what continual *want* thou standest of something or other from God, it is madness to let that *uneasiness* dishearten thee, and keep thee from this so sure means of supplying thy wants. *Benefit.*

17. But in the third place, this duty is in it self so far from being uneasie, that it is very *pleasant*. God is the *fountain* of *happiness*, *and at his right hand are pleasures for evermore*, *Psalm* 16. 11. And therefore the *nearer* we *Pleasantness.*

SUNDAY V. draw to him, the happier we must needs be, the very *joys* of heaven arising from our *nearness* to God. Now in this life we have no way of *drawing so near* to him as by this of *Prayer*, and therefore surely it is that, which in it self is apt to afford abundance of delight and pleasure; if it seem otherwise to us, it is from some distemper of our own hearts, which like a sick palate cannot relish the most pleasant meat. *Prayer* is a *pleasant* duty, but it is withal a *spiritual* one; and therefore if thy heart be carnal; if that be set either on the contrary pleasures of the flesh, or dross of the world: no marvel then, if thou taste no pleasantness in it, if like the *Israelites* thou *despise Manna* whilest thou longest after the *flesh-pots of Egypt*. Therefore if thou finde a weariness in this duty, suspect thy self, purge and refine thy heart from the love of all sin, and endeavour to put it into a heavenly and spiritual frame, and then thou wilt find this no unpleasant exercise, but full of delight and satisfaction. In the mean time complain not of the hardness of the duty, but of the untowardness of thy own heart.

Carnality one reason of its seeming otherwise.

Want of use another.

18. But there may also be another *reason* of its seeming unpleasant to us, and that is want of use. You know there are many things, which seem *uneasie* at the first tryal, which yet after we are accustomed to them seem very *delightful*, and if this be thy case, then thou knowest a ready *cure*, *viz.* to use it oftner, and so this consideration naturally inforces

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the exhortation of being frequent in this duty. SUNDAY V.

19. But we are not only to consider how often, but how well we perform it. Now to do it well, we are to respect, first the *matter* of our *Prayers*, to look that we ask nothing that is *unlawful*, as revenge upon our enemies, or the like; secondly the *manner*; and that must be first in *Faith*; we must believe, that if we ask as we ought, God will either give us the thing we ask for, or else something which he sees better for us. And then secondly in *humility*, we must acknowledge our selves utterly unworthy of any of those good things we beg for, and therefore sue for them only for Christs sake; thirdly with *attention*, we must minde what we are about, and not suffer our selves to be carried away to the thought of other things. I told you at the first, that prayer was the business of the soul, but if our minds be wandring, it is the work only of the tongue and lips, which make it in Gods account no better then vain babling, and so will never bring a blessing on us. Nay as *Jacob* said to his mother, *Gen.* 27. 12. It will be more likely to bring a *curse* on us then a *blessing*, for it is a profaning one of the most *solemn* parts of Gods service, it is a piece of *Hypocrisie*, the *drawing near to him with our lips, when our hearts are far from him*, and a great *slighting* and *despising* that dreadful *Majesty* we come before: and as to our selves it is a most ridiculous folly, that we who come to

To ask nothing unlawful.

To ask in Faith.

In humility.

With attention.

SUNDAY V. God upon such weighty errands, as are all the concernments of our souls and bodies, should in the midst forget our business, and pursue every the lightest thing that either our own vain fancies, or the Devil, whose business it is here to hinder us, can offer to us. It is just as if a Malefactor, that comes to sue for his life to the *King*, should in the midst of his supplication happen to espie a *butter-flie*, and then should leave his suit, and run a chase after that *butter-flie*: would you not think it pitie, a pardon should be cast away upon so wretchless a creature? And sure it will be as unreasonable to expect that God should attend and grant those suits of ours, which we do not at all consider our selves.

Helps against wandring.

20. This *wandring* in *Prayer* is a thing we are much concerned to arm our selves against, it being that to which we are naturally wonderful prone. To that end it will be necessary first to possess our hearts at our coming to *Prayers* with the greatness of that *Majesty* we are to approach, that so we may dread to be vain and trifling in his presence. Secondly, We are to consider the great *concernment* of the things we are to ask, some whereof are such that if we should not be heard, we were of all creatures the most miserable, and yet this wandring is the way to keep us from being heard. Thirdly, We are to beg *Gods* aid in this particular: And therefore when thou setteſt to prayer, let thy first petition be for this grace of attention.

Consideration of Gods Majesty.

Our needs.

Prayer for Gods aid.

Watchfulness.

21. Lastly, be as *watchful* as is possible o-

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ver thy heart in time of prayer to keep out all *wandring* thoughts, or, if any have gotten in, let them not finde entertainment, but as soon as ever thou discernest them, suffer them not to abide one moment, but cast them out with indignation, and beg Gods pardon for them. And if thou dost thus sincerely and diligently strive against them, either God will enable thee in some measure to overcome, or he will in his mercy pardon thee what thou canst not prevent: But if it be through thy own negligence, thou art to expect neither, so long as that negligence continues. SUNDAY V.

22. In the fourth place we must look our *Prayers* be with *Zeal* and *earnestness*; it is not enough that we so far attend them as barely to know what it is we say; but we must put forth all the affection & devotion of our souls, and that according to the several parts of prayer before mentioned. It is not the cold, faint request that will ever obtain from God; We see it will not from our selves; for if a begger should ask relief from us, and do it in such a scornful manner, that he seemed indifferent whether he had it or no, we should think he had either little want, or great pride; and so have no heart to give him. Now surely the things we ask from God are so much above the rate of an ordinary *Alms*, that we can never expect they should be given to slight and heartless petitions. No more in like manner will our *Sacrifice* of praise and *thanksgiving* ever be accepted by him, if it be not offered *With Zeal.*

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SUNDAY V. from a heart truly affected with the ſenſe of his mercies; it's but a kinde of formal complementing, which will never be approved by him who requires the heart, and not the lips only. And the like may be ſaid of all the other parts of *Prayer*. Therefore be careful when thou draweſt nigh to God in *Prayer*, to raiſe up thy ſoul to the higheſt pitch of zeal and earneſtneſs thou art able. And becauſe of thy ſelf alone thou art not able to do any thing, beſeech God that he will inflame thy heart with this heavenly fire of Devotion, and when thou haſt obtained it, beware that thou neither quench it by any wilful ſin, nor let it go out again for want of ſtirring it up and imploying it.

With purity. 23. Fifthly, We muſt Pray with *Purity*. I mean, we muſt purge our hearts from all affections to ſin. This is ſurely the meaning of the Apoſtle, 1 *Tim.* 2. 8. when he commands men to *lift up holy hands in prayer*, and he there inſtances in one ſpecial ſort of ſin, *wrath* and *doubting*; where by *doubting* is meant thoſe *unkind diſputes* and contentions which are ſo common amongſt men. And ſurely he that cheriſhes that or any other ſin in his heart, can never lift up thoſe holy hands which are required in this duty. And then ſure his *prayers*, be they never ſo many or earneſt, will little avail him. The Pſalmiſt will tell him, he ſhall not be *heard*, Pſalm 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worſe, that his prayers are not only *vain*, but

but *abominable*, Prov. 15. 8. *The ſacrifice of the wicked is an abomination to the Lord.* And thus to have our *prayers turned into ſin*, is one of the heavieſt things can befal any many; we ſee it is ſet down in that ſad Catalogue of curſes, *Pſalm* 109. 7. Therefore let us not be ſo cruel to our ſelves as to pull it upon our own heads, which we certainly do if we offer up *prayers* from an *impure heart*. SUNDAY V.

24. In the laſt place we muſt direct our *prayers* to right *ends*; and that either in reſpect of the *prayer* it ſelf, or the things we pray for; Firſt, we muſt pray not to gain the *praiſe* of *devotion* amongſt men, like thoſe *hypocrites*, Mat. 6. 5. Nor yet only for *company* or *faſhion* ſake to do as others do: But we muſt do it, firſt, as an act of *worſhip* to God; ſecondly, as an *acknowledgement*, that he is that great *ſpring*, from whence alone we expect all good things; and thirdly, to gain a ſupply of our own or others needs. Then in reſpect of the *Things prayed for*; we muſt be ſure to have no ill aims upon them; we muſt not ask that we *may conſume it upon our luſts*, Jam. 4. 3. as thoſe do who pray for *wealth*, that they may live in riot and exceſs, and for power, that they may be able to miſchief their enemies, and the like. But our end in all muſt be Gods glory firſt, and next that, our own and others *Salvation*, and all other things muſt be taken in only as they tend to thoſe, which they can never do if we abuſe them to ſin. I have now done with *To right ends.*

that

SUNDAY V. that first part of worship, that of the *Soul*.

Bodily worship. 25. The other is that of the *Body*, and that is nothing else but such *humble* and *reverent gestures* in our approaches to God, as may both express the inward reverence of our *Souls*, and may also pay him some tribute from our very *Bodies*, with which the Apostle commands us to *glorifie* God, as well as with our *Souls*; and good reason, since he hath *created* and *redeemed* the one as well as the other: whensoever therefore thou offerest thy prayers unto God, let it be with all lowliness as well of body as of minde, according to that of the Psalmist, *Psal.* 95. 6. *O come let us Worship, let us fall down and kneel before the Lord our maker.*

REPENTANCE. 26. The *Ninth* DUTY to God is REPENTANCE: That this is a duty to God we are taught by the Apostle, *Acts* 20. 21. where speaking of *repentance*, he stiles it *repentance towards* God. And there is good reason this should be a duty to him, since there is no *sin* we commit but is either *mediately* or *immediately* against him. For though there be sins both against our selves and our *neighbours*, yet they being forbidden by God, they are also *breaches* of his Commandments, and so *sins* against him.

A turning from sin to God. This *repentance* is, in short, nothing but a *turning* from sin to God, the casting off all our *former evils*, and in stead thereof constantly practising all those *Christian duties* which God requireth of us. And this is so necessary

ceſſary a duty, that without it we certainly *periſh*: we have *Chriſt*'s word for it, *Luke* 13. 5. *Except ye repent, ye ſhall all likewiſe periſh.* SUNDAY V.

27. The *directions* for performing the *ſeveral* parts of this duty have been already given in the preparation to the Lords Supper, and thither I refer the Reader. Only I ſhall here mind him, that it is not to be lookt upon as a *duty* to be *practiſed* only at the time of *receiving* the *Sacrament*. For this being the only remedy againſt the poyſon of ſin, we muſt renew it as often as we repeat our ſins, that is, dayly. I mean we muſt *every day* repent of the ſins of that day. For what Chriſt ſaith of other evils, is true alſo of this, *ſufficient to the day is the evil thereof*; we have *ſins* enough of *each day* to exerciſe a *daily repentance*, and therefore every man muſt thus *daily* call himſelf to account. *Times for this duty.* *Dayly.*

28. But as it is in *accounts*, they who conſtantly ſet down their *daily expences*, have yet ſome ſet time of caſting up the whole ſum, as at the end of the *week* or *moneth*; ſo ſhould it alſo be here, we ſhould ſet aſide ſome time to humble our ſelves ſolemnly before God for the ſins, not of that *day* only, but of our *whole lives*. And the frequenter theſe times are, the *better*. For the oftner we thus caſt up our *accounts* with God, and ſee what vaſt *debts* we are run in to him, the more *humbly* ſhall we think of our ſelves, and the more ſhall thirſt after his *mercy*, which two are the *At ſet times.*

ſpecial

SUNDAY V. *special* things that must qualifie us for his *pardon*. He therefore that can assign himself one day in the week for this purpose, will take a *thriving* course for his soul. Or if any mans state of life be so busie as as not to afford him to do it so often, let him yet come as near to that frequency as is possible for him, remembring always, that none of his *worldly* imployments can bring him in near so gainful a return as this spiritual one will do, and therefore it is very ill husbandry to pursue them to the neglect of this.

In the time of affliction. 29. Besides these constant times, there are likewise occasional times for the performance of this duty, such especially are the times of *calamity* and *affliction*; for when any such befalls us, we are to look on it as a message sent from heaven to call us to this duty, and therefore must never neglect it when we are thus summoned to it, lest we be of the number of them who *despise the chastisements of the Lord*, Heb. 12. 5.

At death. 30. There is yet another time of *repentance*, which in the practise of men hath gotten away the custom from all those, and that is the time of death, which, it is true, is a time very fit to *renew* our *repentance*, but sure not proper to begin it; and it is a most *desperate madness* for men to defer it till then. For to say the *mildest* of it, it is the *venturing* our Souls upon such *miserable uncertainties* as no wise man would trust with any thing of the *least value*.

For

For first, I would ask any man that means to *repent* at his *death*, how he knows he shall have an hours time for it? Do we not daily see men snatch'd away in a moment? And who can tell that it shall not be his own case? But secondly, suppose he have a more *leasurely* death, that some disease give him warning of its approach, yet perhaps he will not understand that warning, but will still flatter himself, as very often sick people do, with hopes of life to the last: and so his death may be sudden to him, though it comes by never so slow degrees. But again, thirdly, if he do discern his *danger*, yet how is he sure he shall then be able to repent? *Repentance* is a *grace* of God, not at our command; and it is just and usual with God, when men have a long time refused and rejected that grace, resisted all his calls and invitations to conversion and amendment, to give them over at last to the hardness of their own hearts, and not to afford them any more of that grace they have so despised. Yet suppose in the fourth place that God in his infinite patience should still continue the offer of that *grace* to thee, yet thou that hast resisted, it may be *thirty*, or *forty*, or *fifty* years together, how knowest thou that thou shalt put off that *habit* of resistance upon a *sudden*, and make use of the *grace* afforded? It is sure thou hast many more advantages towards the doing it *now* then thou wilt have then.

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The danger of deferring it till then.

The disadvantages of a death-bed repentance.

31. For first, the longer sin hath kept possess-

The custom of sin.

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poſſeſſion of the heart, the harder it will be to drive it out. It is true, if *Repentance* were nothing but a preſent *ceaſing* from the *acts* of ſin, the *death-bed* were fitteſt for it, for then we are diſabled from committing moſt ſins; but I have formerly ſhewed you, *repentance* contains much more then ſo, there muſt be in it a *ſincere hatred* of ſin, and *love* of God. Now how unlikely is it that he which hath all his life loved ſin, cheriſht it in his boſom, and on the contrary abhorred God and *goodneſs*, ſhould in an inſtant quite change his *affections*, hate that ſin he *loved*, and love God and *goodneſs*, which before he utterly hated?

Bodily pains.

32. And ſecondly, the bodily *pains* that attend a *death-bed* will diſtract thee and make thee unable to attend the work of *repentance*, which is a buſineſs of ſuch weight and difficulty, as will imploy all our powers even when they are at the freſheſt.

Danger of unſincerity.

33. Conſider thoſe *diſadvantages* thou muſt then ſtruggle with, and then tell me what hope there is thou ſhalt then do that, which now upon much eaſier terms thou wilt not. But in the third place there is a *danger* behind beyond all theſe, and that is, that the *repentance* which death drives a man to, will not be a true repentance; for in ſuch a caſe it is plain, it is only the fear of *Hell* puts him on it, which though it may be a good beginning, where there is time after to *perfect* it, yet where it goes alone it can never avail for *Salvation*. Now that *death-bed repentances* are often only

ly of this sort, is too likely, when it is observed, that many men who have seemed to *repent* when they have thought *Death* approaching, have yet, after it hath pleased God to restore them to *health*, been as wicked (perhaps worse) as ever they were before; which shows plainly that there was no *real* change in them, and then surely had such a man died in that *seeming repentance*, God, *who tries the heart*, would not have accepted it, which he saw was *unsincere*. When all these dangers are laid together, it will surely appear a most *desperate* adventure for any man to trust to a *Death-bed repentance*. Nor is it ever the less for that example of the *penitent Thief*, *Luke* 23.43. which is by many so much depended on. For it is sure, his case and ours differ widely; he had never heard of Christ before, and so more could not be expected of him then to embrace him as soon as he was tendred to him: But we have had him *offered*, nay *prest* upon us from our *Cradles*, and yet have *rejected* him. But if there were not this *difference*, it is but a *faint* hope can be raised only from a *single example*, and another we find not in the whole *Bible*. The *Israelites* we read were *fed with Manna from Heaven*, but would you not think him stark mad that should out of expectation of the like, neglect to provide himself any food? Yet it is full as reasonable to depend upon this *example* as the other. I conclude all in the words of the Wise man, *Eccles.* 12.1. *Remember thy Creator in the dayes of thy* SUNDAY V.

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youth before the evil dayes come.

Fasting.

34. To this duty of repentance, *Fasting* is very proper to be annexed. The Scripture usually joyns them together; among the *Jews* the great day of *atonement* was to be kept with *Fasting*, as you may see by comparing *Levit.* 16. 31. with *Isa.* 58. 5. And this by Gods especial appointment. And in the prophets when the people are called on to repent and *humble* themselves, they are also called on to *Fast*. Thus it is, *Joel* 2. 12. *Therefore now thus saith the Lord, Turn ye unto me with all your hearts, with fasting, and with weeping*; &c. Yea, so proper hath *Fasting* been accounted to *Humiliation*, that we see even *wicked Ahab* would not omit it in his, 2 *Kings* 21. 27. Nor the *Heathen Ninevites* in theirs, *Jonah* 3. 5. Nor is it less fit or less acceptable since Christ, then it was before him. For we see he supposes it as a duty sometimes to be performed, when he gives directions to avoid *vain glory* in it, *Mat.* 6. 6. And also assures us that if it be performed, as it ought, not to *please men* but *God*, it will surely be rewarded by him. And accordingly we find it *practised* by the *Saints*. *Anna*, Luke 2. 37. *served God with fasting and prayer*: where it is observable, that it is reckoned as a service of God, fit to be joyned with *Prayers*. And the Christians of the *first* times were generally very frequent in the *practise* of it. Now though *fasting* be especially *proper* to a time of *humiliation*, yet is it not so restrained to it, but

but it may be *seasonable*, whensoever we have any *extraordinary* thing to request from *God*. Thus when *Esther* was to endeavour the *deliverance* of her people from destruction, she and all the *Jews* kept a *solemn* Fast, *Est.* 4. 16. And thus when *Paul* and *Barnabas* were to be *Ordained Apostles*, there was *fasting* joyned to prayer, *Acts* 13. 3. And so it will be very fit for us, whensoever we have need of any *extraordinary* directions, or assistance from *God*, whether concerning our *temporal* or *spiritual* concernments, thus to quicken our prayers by *Fasting*. But above all occasions, This of *Humiliation* seems most to require it, for besides the advantages of *kindling* our *zeal*, which is never more necessary then when we beg for *pardon of sins*, *Fasting* carries in it somewhat of *revenge*, which is reckoned as a *special* part of *repentance*, 2 *Cor.* 7. 11. For by denying our bodies the refreshment of our ordinary food, we do inflict somewhat of *punishment* upon our selves for our former *excesses*, or whatever other sins we at that time accuse our selves of; which is a proper effect of that *indignation* which every sinner ought to have against himself. And truly he that is so tender of himself that he can never find in his heart so much as to miss a *meal*, by way of punishment for his *faults*, shews he is not much fallen out with himself, for committing them; and so wants that indignation which the Apostle in the forenamed texts mentions as a part of true repentance.

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Fasting a revenge upon our selves.

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35. There is no doubt, but such *holy revenges* upon our selves for sins are very *acceptable* to God; yet we must not think that either those, or any thing else we can do, can make *satisfaction* for our offences, for that nothing but the *blood* of *Christ* can do. And therefore on *that*, and not on any of *our* performances we must depend for pardon. Yet since that *blood* shall never be *applied* to any but penitent sinnners, we are as much concern'd to *bring forth all the fruits of repentance*, as if our *hopes* depended on them only.

Such revenges acceptable with God.

Yet no satisfaction for sins.

36. How *often* this duty of *fasting* is to be performed, we have no direction in Scripture. That must be allotted by mens own *piety*, according as their *health*, or other *considerations* will allow. But as it is in *humiliation*, the frequenter returns we have of set times for it, the better; so is it likewise in *fasting*, the *oftner*, the *better*, so it be not *hurtful* either to our *healths*, or to some other *duty* required of us. Nay perhaps *fasting* may help some men to more of those times for *humiliation*, then they would otherwise gain. For perhaps there are some, who cannot, without a manifest *hinderance* to their *calling*, allow a whole *day* to that work, yet such an one may at least afford that *time*, he would otherwise spend in *eating*: And so *fasting* will be *doubly* useful towards such a mans *humiliation*, both by helping him in the duty, and gaining him *time* for it.

Times of fasting.

37. I have now gone through the first branch

branch of our Duty to God, to wit, the *acknowledging* him for our God. The Second is, the *having no other*. Of which I need say little, as it is a *forbidding* of that grosser sort of *Heathenish Idolatry*, the worshipping of *Idols*, which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this will be concerned in it. Only I must say, That to pay *Divine worship* to any creature, be it *Saint* or *Angel*, yea, or the *Image* of *Christ* himself, is a *transgression* against this second branch of our duty to God, it being the *imparting* that to a *creature* which is due only to God, and therefore is strictly to be abstained from.

SUNDAY V. *Second Branch of our Duty to God.*

38. But there is another sort of *Idolatry* of which we are generally guilty, and that is, when we pay those affections of *Love*, *Fear*, *Trust*, and the like, to any creature in a higher degree then we do to God: for that is the setting up that thing, whatsoever it is, for our God. And this *inward* kinde of *Idolatry* is that which provokes God to *jealousie*, as well as the *outward* of worshipping an *Idol*. I might enlarge much upon this, but because some severals of it have been toucht on in the former *discourse*, I suppose it needless; and therefore shall now proceed to the *second* head of DUTY, that to our SELVES.

Inward Idolatry.

PARTITION VI.

DUTY *to our* SELVES; *of Sobriety; of Humility; the great Sin of Pride; of Vain Glory, the Danger, Folly; the Means to prevent it: of Meekneſs, &c.*

Duty to our SELVES.

§. 1. THIS DUTY to our SELVES is by S. *Paul* in the forementioned Text, *Titus* 2. 12. ſummed up in this one word *Soberly*. Now by *Soberly* is meant our keeping within thoſe due bounds which God hath ſet us. My buſineſs will therefore be to tell you what are the particulars of this *ſobriety*: and that firſt, in reſpect of the *ſoul*; ſecondly, in reſpect of the *body*: The *ſobriety* of the *ſoul* ſtands in right *governing* its *paſſions* and *affections*; and to that are many *Vertues* required. I ſhall give you the particulars of them.

Humility.

2. The firſt of them is *Humility*, which may well have the prime place, not only in reſpect of the excellency of the *virtue*, but alſo of its uſefulneſs towards the obtaining of all the reſt. This being the foundation on which all others muſt be built. And he that hopes to gain them without this, will prove but like that fooliſh builder Chriſt ſpeaks of, *Luke* 6. 49. *who built his houſe on the ſand.* Of the *Humility* to-

towards God I have already ſpoken, and ſhewed the neceſſity of it. I am now to ſpeak of Humility, as it concerns our ſelves, which will be found no leſs neceſſary then the former. SUNDAY VI.

3. This *Humility* is of two ſorts, the firſt is, the having a mean and low opinion of our ſelves, the ſecond is the being content that others ſhould have ſo of us. The firſt of theſe is contrary to pride, the other to vain glory. And that both theſe are abſolutely neceſſary to Chriſtians, I am now to ſhew you; which will, I conceive, beſt be done by laying before you firſt, the ſin, ſecondly, the danger, thirdly the contrary vices.

4. And firſt, for *Pride*; the ſin of it is ſo great, that it caſt the *Angels* out of *Heaven*, and therefore if we may judge of ſin by the puniſhment, it was not only the firſt, but the greateſt ſin that ever the Devil himſelf hath been guilty of: But we need no better proof of the hainouſneſs of it, then the extream hateſulneſs of it to God; which beſides that inſtance of his puniſhing the Devil, we may frequently finde in the Scriptures, *Prov.* 16. 5. *Every one that is proud in heart is an abomination to the Lord.* And again, Chap. 6. 16. where there is mention of ſeveral things the Lord hates, *a proud look* is ſet as the firſt of them: ſo *Jam.* 4. 7. *God reſiſteth the proud*, and divers other texts there are to the ſame purpoſe, which ſhew the great hatred Gods bears to this ſin of Pride. Now ſince it is certain, God who is all goodneſs hates nothing, but *The great ſin of Pride.*

SUNDAY VI. as it is evil, it must needs follow, that where God hates in so great a degree, there must be a great degree of evil.

The danger. 5. But secondly, PRIDE is not only very sinful but very dangerous; and that first, in respect of drawing us to other sins; secondly, of betraying us to *punishments*. First, Pride draws us to other *sins*, wherein it shews it self indeed to be the direct contrary to humility; for as that is the root of all Vertue, so is this of all Vice. For he that is proud sets himself up as his own God, and so can never submit himself to any other rules or Laws then what he makes to himself. The ungodly, sayes the Psalmist, *is so proud that he careth not for God*, Psal. 10. 4. Where you see, it is his pride that makes him despise God. And when a man is once come to that, he is prepared for the commission of all sins. I might instance in a multitude of particular sins that naturally flow from this of pride; as first *Anger*, which the wise man sets as the effect of Pride, *Prov.* 21. 24. calling it *proud wrath*; secondly, *strife* and *contention*; which he again notes to be the off-spring of pride, *Prov.* 13. 10. *Only by pride cometh contention.* And both these are indeed most *natural* effects of pride: For he that thinks very highly of himself, expects much submission and observance from others, and therefore cannot but rage and quarrel when ever he thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root: I shall name but one more, and that is,

Drawing into other sins.

that

that pride not only betrayes us to many sins, but also makes them incurable in us, for it hinders the working of all remedies. SUNDAY VI.

6. Those remedies must either come from God or man; if from God, they must be either in the way of meekness and gentleness, or else of sharpness and punishment. Now if God by his goodness essay to lead a proud man to repentance, he quite mistakes Gods meaning, and thinks all the mercies he receives are but the reward of his own desert, and so long 'tis sure he will never think he needs repentance. But if on the other side God use him more sharply and lay afflictions and punishments upon him, those in a proud heart work nothing but murmurings and hating of God, as if he did him injury in those punishments. As for the remedies that can be used by man, they again must be either by way of *correction* or *exhortation*; corrections from man will sure never work more on a proud heart, then those from God, for he that can think God unjust in them, will much rather believe it of man. And exhortations will do as little. For let a proud man be admonished though never so mildly and lovingly, he looks on it as a disgrace. And therefore in stead of *confessing* or amending the fault, he falls to reproaching his reprover as an over-busie or censorious person, and for that greatest and most precious act of kindness, looks on him as his enemy. Aud now one that thus stubbornly resists all means of cure, must be concluded in *Frustrating of remedies.*

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in a moſt dangerous eſtate.

Betraying to puniſhment.

7. But beſides this danger of ſin, I told you there was another, that of *puniſhment*; and of this there will need little proof, when it is conſidered, that God is the proud mans profeſt enemy, that he hates and reſiſts him, as appeared in the Texts forecited: And then there can be little doubt, that he which hath ſo mighty an adverſary ſhall be ſure to ſmart for it. Yet beſides this general ground of concluſion, it may not be amiſs to mention ſome of thoſe *texts* which particularly threaten this ſin, as *Prov.* 16. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall*: Again, Prov. 16. 5. *Every one that is proud in heart is an abomination to the Lord; though hand joyn in hand, yet they ſhall not be unpuniſhed.* The decree it ſeems is unalterable, and whatever endeavours are uſed to preſerve the proud man, they are but vain, for he *ſhall not go unpuniſhed.* And this is very remarkable in the ſtory of *Nebuchadnezzar*, *Dan.* 4. who though a King, the greateſt in the world, yet for his pride was *driven from among men* to dwell and feed with beaſts. And it is moſt frequently ſeen, that this ſin meets with very extraordinary judgements even in this life. But if it ſhould not, let not the *proud man* think that he hath eſcaped *Gods vengeance*, for it is ſure there will be a moſt ſad reckoning in the next; for if God ſpared not the Angels for this ſin, but caſt them into hell, let no man hope to ſpeed better.

8. In

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8. In the third place I am to shew you the great *Folly* of this sin; and to do that, it will be necessary to consider the several things whereof men use to be proud; they are of three sorts, either those which we call the *goods* of *Nature*, or the *goods* of *Fortune*, or the *goods* of *Grace*. *The folly.*

9. By the *Goods* of Nature, I mean *Beauty*, *strength*, *Wit*, and the like, and the being proud of any of these is a huge *folly*: For first, we are very apt to mistake and think our selves Handsome or Witty when we are not, and then there cannot be a more Ridiculous Folly then to be proud of what we have not, and such every one esteems it in another man, though he never supposes it his own case; and so never discerns it in himself. And therefore there is nothing more despiseable amongst all men, then a *Proud fool*; yet no man that entertains high opinions of his own wit but is in danger to be thus deceived, a mans own judgement of himself being of all others the least to be trusted. But secondly, suppose we be not out in judging, yet what is there in any of these natural endowments which is worth the being proud, there being scarce any of them which some creature or other hath not in a greater degree then man? How much does the whiteness of the Lily, and the redness of the *Rose* exceed the white and red of the fairest face? What a mul- *In respect of the goods of Nature.*

SUNDAY VI. multitude of creatures is there, that far surpass man in *strength* and *swiftness*? And divers others there are, which, as far as concerns any useful end of theirs, act much more wisely then most of us; and are therefore oftentimes in Scripture proposed to us by way of *Example*. It is therefore surely great unreasonableness for us to think highly of our selves for such things as are common to us with beasts and plants. But thirdly, if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and lost by sundry means; a *phrenzy* will destroy the rarest wit; a *sickness* decay the freshest beauty, the greatest strength, or however old *age* will be sure to do all. And therefore to be proud of them is again a folly in this respect. But lastly, whatever they are, we gave them not to our selves. No man can think he did any thing towards the procuring his natural beauty or wit, and so can with no reason value himself for them.

The goods of fortune. 10. In the second place, the folly is as great to be proud of the *goods* of *Fortune*; by them I mean wealth and honour, and the like; for it is sure, they adde nothing of true worth to the man; somewhat of outward pomp and bravery they may help him to, but that makes no change in the person. You may load an Asse with money, or deck him with rich Trappings, yet still you will not make him a whit the nobler kinde of beast by either of them. Then secondly, these are things we have no hold

hold of, they vaniſh many times ere we are aware; he that is rich to day, may be poor to morrow, and then will be the leſs pitied by all in his poverty, the prouder he was when he was rich. *Thirdly*, we have them all, but as *Stewards*, to lay out for our *Maſters* uſe, and therefore ſhould rather think how to make our accounts, then pride our ſelves in our receipts. *Laſtly*, whatever of theſe we have, they, as well as the former, are not owing to our ſelves. But if they be lawfully gotten, we owe them only to God, whoſe bleſſing it is, that maketh rich, *Prov.* 10. 22. If unlawfully, we have them upon ſuch terms that we have very little reaſon to brag of them. And thus you ſee in theſe ſeveral reſpects, the folly of this ſecond ſort of pride. SUNDAY VI.

11. The third is that of the *goods* of *grace*; that is, any virtue a man hath. And here I can not ſay, but the things are very valuable, they being infinitely more precious then all the world, yet nevertheleſs this is of all the reſt the higheſt folly. And that not only in the foregoing reſpect, that we help not our ſelves to it, grace being above all things moſt immediately Gods work in us; but eſpecially in this, that the being proud of grace, is the ſure way to loſe it. God, who gives grace to the humble, will take it from the proud. For if, as we ſee in the parable, *Mat.* 25. 28. the talent was *taken from him* who had only put it to no uſe at all, how ſhall he hope to have it con- *The goods of Grace.*

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continued to him that hath put it to so ill, that in stead of trading with it for *God*, hath trafficked with it for *Satan*? and as he will lose the *Grace* for the future, so he will lose all the *Reward* of it for the time past. For let a man have done never so many good acts, yet if he be proud of them, that pride shall be charged on him to his destruction, but the good shall never be remembred to his reward. And this proves it to be a most wretched folly to be proud of grace. It is like that of *children*, that pull those things in pieces they are most fond of, but yet much worse then that of theirs, for we not only lose the thing (and that the most precious that can be imagined) but we must also be eternally punished for doing so, there being nothing that shall be so sadly reckoned for in the next world as the abuse of Grace; and certainly there can be no greater abuse of it then to make it serve for an end so directly contrary to that for which it was given, it being given to make us humble, not proud; to magnify God, not our selves.

Means of Humility.

12. Having shewed you thus much of this sin, I suppose it will appear very necessary to be eschewed; to which purpose it will first be useful to consider what hath been already said concerning it, and that so seriously, as may work in thee not some slight dislike, but a deep and irreconcileable hatred of the sin: secondly, to be very watchful over thine own heart, that it cherish not any beginnings of it; never

never ſuffer it to feed on the fancy of thy own worth; but when ever any ſuch thought ariſes, beat it down immediately with the remembrance of ſome of thy follies or ſins, and ſo make this very motion of pride an occaſion of humility. *Thirdly*, never to compare thy ſelf with thoſe thou thinkeſt more fooliſh or wicked then thy ſelf, that ſo thou mayeſt like the *Phariſee*, Luke 16.11. extoll thy ſelf for being better; but if thou wilt compare, do it with the Wiſe and Godly, and then thou wilt find thou comeſt ſo far ſhort as may help to pull down thy high eſteem of thy ſelf. *Laſtly*, To be very earneſt in Prayer, that God would root out all degrees of this ſin in thee, and make thee one of thoſe *poor in Spirit*, Mat. 5.3. to whom the bleſſing even of Heaven it ſelf, is promiſed. SUNDAY VI.

13. The ſecond contrary to humility I told you was *vain glory*. That is, a great thirſt after the praiſe of men. And *firſt*, that this is a ſin, I need prove no otherwiſe, then by the words of our Saviour, *John* 5. 44. *How can ye believe, that receive honour one of another?* Where it appears, that it is not only a ſin, but ſuch an one, as hinders the receiving of Chriſt into the heart, for ſo *believing* there ſignifies. This then in the ſecond place ſhews you likewiſe the great dangerouſneſs of this ſin, for if it be that, which keeps Chriſt out of the heart, it is ſure it brings infinite danger, ſince all our ſafety, all our hope of eſcaping the wrath to come, ſtands in receiving him. *Vain glory.* *The ſin.* *The danger.*

But

SUNDAY VI. But besides the authority of this text, common experience shews, that wherever this sin hath possession, it endangers men to fall into any other. For he that so considers the praise of men, that he must at no hand part with it, when ever the greatest sins come to be in fashion and credit (as God knows many are now adayes) he will be sure to commit them rather then run the disgrace of being too single and precise; I doubt there are many consciences can witness the truth of this, so that I need say no more to prove the *danger* of this sin.

The Folly. 14. The third thing I am to shew, is the *folly* of it; and that will appear *first*, by considering what it is we thus hunt after, nothing but a little *air*, a *blast*, the *breath* of men, it brings us in nothing of real advantage: for I am made never the wiser nor the better for a mans saying I am wise and good. Besides, If I am commended, it must be either before my face or behind my back: if the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool to be pleased with it. But if it be behind my back, I have not then so much as the pleasure of knowing it; and therefore it is a strange *folly* thus to pursue what is so utterly gainless. But *secondly*, it is not only gainless, but painful and uneasie also. He that eagerly seeks praise is not at all master of himself, but must suit all his actions to that end, and in stead of doing

doing what his own reason and conscience (nay perhaps his worldly conveniency) directs him to, he must take care to do what will bring him in *commendations*, and so enslaves himself to every one that hath but a tongue to commend him. Nay, there is yet a further uneasiness in it, and that is, when such a man fails of his aim, when he misses the praise, and perhaps meets with the contrary reproach, (which is no mans lot more often then the vain-glorious, nothing making a man more despised) then what disturbances and disquiets, and even tortures of mind is he under? A lively instance of this you have in *Achitophel*, 2 *Sam.* 17. 23. who had so much of this upon *Absoloms despising his counsel*, that he chose to rid himself of it, by *hanging* himself. And sure this painfulness that thus attends this sin, is sufficient proof of the *folly* of it. Yet this is not all, it is yet further very hurtful. For if this *vain glory* be concerning any good, or Christian Action, it destroyes all the fruit of it; he that *prayes* or gives *alms* to be *seen of men*, *Matth*, 6. 2. must take that as his reward, *Verily I say unto you they have their reward*, they must expect none from God, but the portion of those Hypocrites that *love the praise of men more then the praise of God*. And this is a miserable *folly* to make such an exchange. It is like the *Dog in the Fable*, who seeing in the water the shadow of that meat he held in his mouth, catcht at the shadow, & so let go his meat. Such

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dogs, such unreasonable creatures are we, when we thus let go the eternal rewards of Heaven to catch at a few good words of men. And yet we do not only loose those eternal joyes, but procure to our selves the contrary eternal miseries, which is sure the highest pitch of *folly* and madness. But if the *vain glory* be not concerning any vertuous action, but only some indifferent thing, yet even there also it is very hurtful; for *vain glory* is a sin that wheresoever it is placed, endangers our eternal estate, which is the greatest of all mischiefs. And even for the present it is observable, that of all other sins it stands the most in its own light, hinders it self of that very thing it pursues. For there are very few that thus hunt after praise, but they are discerned to do so, and that is sure to *eclipse* whatever praise-worthy thing they do, and brings scorn upon them in stead of reputation. And then certainly we may justly condemn this sin of *folly* which is so ill a manager even of its own design.

Helps against vain glory.

15. You have seen how wretched a thing this *vain glory* is in these several respects, the serious consideration whereof may be one good means to subdue it, to which it will be necessary to add, *first*, a great watchfulness over thy self; observe narrowly whether in any *Christian duty* thou at all considerest the *praise of men*, or even in the most indifferent action, look whether thou have not too eager a desire of it, and if thou findest thy self inclined that way, have a very strict eye upon

upon it, and wherever thou findeſt it ſtirring, check and reſiſt it, ſuffer it not to be the end of thy actions: But in all matters of Religion let thy Duty be the Motive; in all indifferent things of common life let Reaſon direct thee; and though thou mayeſt ſo far conſider in thoſe things the opinion of men, as to obſerve the rules of *common decency*, yet never think any praiſe that comes in to thee from any thing of that kind, worth the contriving for: *Secondly*, ſet up to thy ſelf *another aim*, *viz.* that of *pleaſing* God: let that be thy enquiry when thou goeſt about any thing, whether it be approved by him. And then thou wilt not be at leiſure to conſider what praiſe it will bring thee from men. And ſurely he that weighs of how much more moment it is to pleaſe God, who is able eternally to reward us, then men, whoſe applauſe can never do us any good, will ſurely think it reaſonable to make the former his only care. *Thirdly*, if at any time thou art praiſed, do not be much overjoyed with it, nor think a jot the better of thy ſelf; but if it be *Vertue* thou art praiſed for, remember it was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee: If it be ſome *indifferent action*, then remember that it cannot deſerve praiſe, as having no goodneſs in it: But if it be a *bad one*, (as amongſt men ſuch are ſometimes likelieſt to be commended) then it ought to ſet thee a trembling in ſtead of rejoycing, for

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SUNDAY VI. then that woe of our Saviours belongs to thee, *Luke* 6. 26. *Woe unto you when men ſpeak well of you, for ſo did their Fathers to the falſe Prophets*, and there is not a greater ſign of a hardned hart, then when men can make their ſins the matter of their glory. In the laſt place let thy *prayers* aſſiſt in the fight with this corruption.

MEEKNES. 16. A *ſecond* VERTUE is MEEKNES, that is a calmneſs and quietneſs of ſpirit, contrarie to the Rages and impatiencies of Anger. This Vertue may be exerciſed, either in reſpect of *God*, or our *neighbour*. That towards God I have already ſpoken of, under the head of *Humility*, and that towards our neighbour I ſhall hereafter. All I have here to ſay of it is, how it becomes a duty to our ſelves; that it does, in reſpect of the great *advantage* we reap by it; which in meer kindneſs to our ſelves, we are to look after. And to prove that brings us this great *advantage*, I need ſay no more, but that this *meekneſs* is that to which Chriſt hath pronounced a bleſſing, *Mat.* 5. 5. *Bleſſed are the meek*, and not only in the next world, but even in this too, *they ſhall inherit the earth*. Indeed none but the *meek* perſon hath the true enjoyment of any thing in the world, for the angry and impatient are like ſick people, who, we uſe to ſay, cannot enjoy the greateſt proſperities: For let things be never ſo fair without, they will raiſe ſtorms within their own breaſts. And ſurely whoever hath either in himſelf, or others obſerved

Advantages of it.

ſerved the great uneaſineſs of this paſſion of anger, cannot chuſe but think meekneſs a moſt pleaſant thing. SUNDAY VI.

17. Beſides, it is alſo a moſt honourable thing, for it is that whereby we reſemble Chriſt. *Learn of me*, ſaith he, *for I am meek and lowly in heart*, Matth. 11. 28. It is alſo that whereby we conquer our ſelves, overcome our own unruly paſſions, which of all *victories* is the greateſt and moſt noble. Laſtly, it is that which makes us behave our ſelves like men, whereas anger gives us the fierceneſs and wildneſs of Savage Beaſts. And accordingly the one is by all eſteemed and loved, whereas the other is hated and abhorred, every man ſhunning a man in rage as they would a furious beaſt.

18. Farther yet, meekneſs is the ſobriety of the mind, whereas anger is the direct madneſs; it puts a man wholly out of his own power and makes him do ſuch things as himſelf in his ſober temper abhors; how many men have done thoſe things in their rage, which they have repented all their lives after? And therefore ſurely as much as a man is more honourable then a beaſt, a ſober man then a mad man, ſo much hath this vertue of *Meekneſs* the advantage of *Honour* above the contrary vice of Anger.

19. Again, meekneſs makes any condition tolerable and *eaſie* to be endured. He that meekly bears any ſuffering, takes off the edge of it that it cannot wound him, whereas he

SUNDAY VI. that frets and rages at it; whets it and makes it much sharper then it would be; nay, in some cases makes that so, which would not else be so at all, as particularly in the case of *reproachful words*, which in themselves can do us no harm, they neither hurt our bodies nor lessen our estates, the only mischief they can do us is to make us angry, and then our anger may do us many more; whereas he that meekly passes them by, is never the worse for them, nay the better; for he shall be rewarded by God for that patience. Much more might be said to recommend this vertue to us, in respect of our *own present advantage*, but I suppose this may suffice to perswade men to esteem of it. The harder matter will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural constitutions, and the like; yet sure there is no man of so Cholerick a temper, but if he did heartily set about it, would finde it were not impossible in some good measure to subdue it: but then he must be diligent in using means to that end. Divers of these means there are, I shall mention some few.

Means of obtaining it.

20. As first, The imprinting deep in our minds the lovelinesse and benefits of meekness, together with the uglinesse and mischiefs of anger. Secondly, to set before us the examples of Christ, who endured all reproaches, yea, torments with perfect patience, that *was led as a sheep to the slaughter*, Isaiah 53. 7. *That when he was reviled, reviled not again, when*

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he ſuffered, threatned not, 1 Pet. 2. 23. And if he, *the Lord of glory*, ſuffered thus meekly and unjuſtly from his own creatures, with what face can we ever complain of any injury done to us? Thirdly, To be very watchful to prevent the very firſt beginnings of anger, and to that purpoſe to mortifie all *inward peeviſhneſs* and *frowardneſs* of mind, which is a ſin in it ſelf, though it proceed no further, but will alſo be ſure, if it be cheriſhed, to break out into open effects of anger. Therefore when ever thou findeſt the leaſt riſing of it within thee, make as much haſte to *check* it as thou wouldeſt to quench a fire in thy houſe; but be ſure thou bring no fuel to it, by entertaining any thoughts that may increaſe it. And at ſuch a time eſpecially keep a moſt ſtrict watch over thy tongue, that it break not out into any angry ſpeeches, for that breath will fan the fire, not only in thine adverſary, but thy ſelf too; therefore though thy heart be hot within, ſtifle the flame, and let it not break out; and the greater the temptation is, the more earneſtly lift up thy heart to God to aſſiſt thee to overcome it. Fourthly, Often remember how great puniſhments thy ſins have deſerved, and then, whether thy ſufferings be from God or man, thou wilt acknowledge them to be far ſhort of what is due to thee, and therefore wilt be aſhamed to be impatient at them. SUNDAY VI.

21. The third *Vertue* is CONSIDERATION, and this in a moſt ſpecial manner we *CONSIDERATION.*

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owe to our Souls. For without it we shall, as rash unadvised people use to do, rush them into infinite perils. Now this *Consideration* is either of our *State*, or of our *Actions*. By our *State*, I mean what our condition is to Godward, whether it be such that we may reasonably conclude our selves in his favour. This it much concerns us to consider and examine, and that not by those easie rules men are apt to frame to themselves, as whether they believe that Christ died for their sins; that they are of the number of the Elect, and shall certainly be saved, if these and the like were all that were required to put us into Gods favour, none but some melancholy person could ever be out of it; for we are apt enough generally to believe comfortably of our selves. But the Rules God hath given us in his Word are those by which we must be tryed at the last day, and therefore are certainly the only safe ones by which to try our selves now. And the summe of those are, that whosoever continues in any *one wilful sin*, is not in his favour, nor can, if he do so *die*, hope for any mercy at his hand.

Of our State.

The Rule by which to try our State.

22. Now it is highly necessary we should consider what our condition is in this respect: for since our life is nothing but a puffe of breath in our nostrils, which may for ought we know be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that so in case we want at present that oyl in our Lamps where-

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with we are to meet the Bridegroom, *Matth.* 25. 8. we may timely get it, and not for want of it be ever shut out like the foolish Virgins from his presence. The neglect of this *consideration* hath undone many souls, some by too easie a belief that they were in a good condition, without considering and trying themselves by the foregoing Rule, but presuming either upon some slight outward performances, or upon such a false faith as I even now described; others by the wretched careless going on, without so much as asking themselves what their condition is, but hope they shall do as well as their neighbours, and so never enquiring farther; which wretched carelesness will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth something or nothing, will be sure to be a begger in the end. But in this far weightier matter we can generally be thus improvident. SUNDAY VI. *The danger of inconsideration.*

23. The second thing we are to consider, is our *Actions*, and those either before or after the doing of them. In the first place, we are to consider before we act, and not to do any thing rashly or headily; but first, to advise with our consciences, whether this be lawful to be done, for he that follows his own inclination, and does every thing which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly and *Our actions.* *Before we do them.*

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be assured of the lawfulness of the thing before thou venter to do it. This advisedness is in all worldly things accounted so necessary a part of wisdom, that no man is accounted wise without it; a rash man we look upon as the next degree to a fool: And yet it is sure there is not so much need of looking about us in any thing as in what concerns our souls, and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shewed more at large in the beginning of the Treatise.

After they are done.

24. Secondly, We are to consider the actions when they are *past* also, that is, we are to examine whether they have been such as are allowable by the Laws of Christ. This is very necessary whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a *good conscience*, and that comfort again encourageth us to go on in the like; and besides, it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary that we thus examine them, for without this it is impossible we should ever come to amendment; for unless we observe them to have been amiss, we can never think it needful to amend, but shall still run on from one *wickedness to another*, which is the greatest curse any man can lye under.

Frequency of Consideration.

25. The oftner therefore we use this *consideration*, the better, for the less likely it is that

that any of our ſins ſhall eſcape our knowledge. It is much to be wiſht that every man ſhould thus *every night try the actions of the day*, that ſo, if he have done any thing amiſs, he may ſoon check himſelf for it, and ſettle his reſolutions againſt it, and not let it grow on to a habit and courſe. And that he may alſo early beg Gods pardon, which will the eaſier be had the ſooner it is asked, every delay of that being a great increaſe of the ſin. And ſurely whoever means to take an account of himſelf at all, will finde this the eaſier courſe, it being much eaſier to do it ſo a little at a time, and while paſſages are freſh in his memory, then to take the account of a long time together. Now if it be conſidered, that every wilful ſin muſt have a particular repentance before it can be pardoned, methinks men ſhould tremble to ſleep without that repentance; for what aſſurance hath any man that lies down in his bed, that he ſhall ever riſe again? And then how dangerous is the condition of that man that ſleeps in an unrepented ſin? The weighing of theſe ſeveral Motives may be a means, by Gods bleſſing, to bring us to the practiſe of this duty of *Conſideration* in all the parts of it.

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Danger of omitting it.

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of Contentedneſs *and the Contraries to it; Murmuring, Ambition, Covetouſneſs, Envie: Helps to Contentedneſs; of duties which concern our Bodies; of Chaſtity, &c. Helps to it; of Temperance.*

CONTENTEDNES. §. 1. THE *Fourth* VIRTUE is CONTENTEDNES, and this ſurely is a duty we muſt owe to our ſelves, it being that without which it is impoſſible to be happy. This *Contentedneſs* is a well-pleaſedneſs with that condition, whatever it is, that God hath placed us in, not *murmuring* and repining at our lot, but chearfully welcoming whatſoever God ſends. How great, and withal how *pleaſant* a virtue this is may appear by the contrariety it hath to ſeveral great and painful vices; ſo that where this is rooted in the heart, it ſubdues not only ſome ſuch ſingle ſin, but a cluſter of them together.

Contrary to murmuring. 2. And firſt it is contrary to all *murmuring* in general, which is a ſin moſt hateful to God, as may appear by his *ſharp puniſhments* of it on the Iſraelites in the wilderneſs, as you may read in ſeveral places of the book of *Exodus*, and

and *Numbers*. And ſurely it is alſo very painful and uneaſy to a mans ſelf; for if, as the Pſalmiſt ſaith, it be a *joyful and pleaſant thing to be thankful*, we may by the Rule of contraries conclude, it is a ſad and unpleaſant thing to be *murmuring*; and I doubt not every mans own experience will confirm the truth of it. SUNDAY VII.

3. *Secondly*, It is contrary to *Ambition*; the *ambitious* man is alwayes *diſliking* his preſent condition, and that makes him ſo greedily to ſeek a higher, whereas he that is content with his own lies quiet out of the rode of this temptation. Now *ambition* is not only a great ſin in it ſelf, but it puts men upon many other: There is nothing ſo horrid, which a man that eagerly ſeeks greatneſs will ſtick at; lying, perjury, murder, or any thing will down with him, if they ſeem to tend to his advancement: And the uneaſineſs of it is anſwerable to the ſin. This none can doubt of that conſiders what a multitude of fears and jealouſies, cares and diſtractions there are that attend *ambition* in its progreſs, beſides the great and publick ruines that uſually befall it in the end. And therefore ſure *Contentedneſs* is in this reſpect as well a Happineſs as a Vertue. *To ambition.*

4. *Thirdly*, It is contrary to *Covetouſneſs*; this the Apoſtle witneſſeth, *Hebrews* 13.5. *Let your converſation be without covetouſneſs*, and *be content with ſuch things as ye have*; where you ſee contentedneſs is ſet as the direct contrary to *covetouſneſs*. But of this there needs *To covetouſneſs.*

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no other proof then common experience; for we see the covetous man never thinks he hath enough, and therefore can never be content; for no man can be said to be so that thirsts after any thing he hath not. Now that you may see how excellent and necessary a vertue this is that secures us against *covetousness*, it will not be amiss a little to consider the nature of that sin.

Covetousness contrary to our duty to God.

5. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life; I mean those *three great Duties, to God*, to our *Selves*, to our *Neighbour*. *First*, It is so contrary to our Duty to God, that Christ himself tells us, *Luke* 16. 13. *We cannot serve God and Mammon*: he that sets his heart upon wealth, must necessarily take it off from God. And this we daily see in the *covetous* mans practise, he is so eager in the gaining of riches, that he hath no time or care to perform duty to God; let but a good bargain, or opportunity of gain come in his way, *Prayer* and all duties of Religion must be neglected to attend it. Nay, when the committing the greatest sin against God may be likely either to get or save him ought, his love of wealth quickly perswades him to commit it.

To our Selves.

6. *Secondly*, It is contrary to the Duty we owe our *Selves*, and that both in respect of our Souls and Bodies. The covetous man despises his Soul, sells that to eternal destruction for a little pelf: for so every man does that

that by any unlawful means ſeeks to enrich himſelf; nay, though he do it not by unlawful means, yet if he have once ſet his heart upon wealth, he is that covetous perſon upon whom the Apoſtle hath pronounced, *That he ſhall not enter into the Kingdom of God*, 1 Cor. 6. 10. Nor doth he only offend againſt his Soul but his Body too. For he often denies that thoſe neceſſary refreſhments it wants, and for which his wealth (as far as it concerns himſelf) was given him. This is ſo conſtantly the cuſtom of rich Miſers that I need not prove it to you. SUNDAY VII.

7. In the *third* place, *Covetouſneſs* is contrary to the duty we owe to our *neighbours*. And that in both the parts of it, Juſtice and Charity: he that loves money immoderately, will not care whom he cheats and defrauds, ſo he may bring in gain to himſelf: and from hence ſpring thoſe many tricks of deceit and couſenage, ſo common in the world. As for Charity, that is never to be hoped for from a covetous man, who dreads the leſſening of his own heaps more then the ſtarving of his poor brother. You ſee how great a ſin this is, that we may well ſay of it as the Apoſtle doth, 1 Tim. 6. 10. *The love of money is the root of all evill.* And it is not much leſs uneaſie then wicked, for between the care of getting and the fear of looſing, the covetous man enjoyes no quiet hour. Therefore every man is deeply concerned, as he tenders his happineſs either in this world or the next, to guard *To our neighbours.*

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himself against this sin, which he can no way do, but by possessing his heart with this vertue of *contentedness*.

Contentedness contrary to envy.

8. In the fourth place, it is contrary to *envy*, for he that is content with his own condition, hath no temptation to *envy* anothers: How unchristian a sin this of *envy* is, shall hereafter be shewed: At the present, I need say no more, but that it is also a very uneasy one, it frets and gnaws the very heart of him that harbours it But the worse this sin is, the more excellent still is this grace of *contentedness*, which frees us from it. I suppose I have said enough to make you think this a very lovely and desireable Vertue. And sure it were not impossible to be gain'd by any, that would but observe these few directions.

Helps to contentedness.

9. *First*, To consider, that whatever our estate and condition in any respect be, it is that which is allotted us by God, and therefore is certainly the best for us, he being much better able to judge for us, then we for our selves; and therefore to be displeased at it, is in effect to say, we are wiser then he. *Secondly*, Consider thorowly the vanity of all worldly things, how very little there is in them, while we have them; and how uncertain we are to keep them; but above all, in how little stead they will stand us at the day of death or judgement, and then thou canst not think any of them much worth the desiring, and so wilt not be discontented for want of them. *Thirdly*, Suffer not thy fancy to run on things thou

thou haſt not: many have put themſelves out of love with what they have, only by thinking what they want. He that ſees his neighbour poſſeſs ſomewhat, which himſelf hath not, is apt to think how happy he ſhould be, if he were in that mans condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many reſpects may be much happier, then that of his neighbours which he ſo much admires. For we look but upon the *outſide* of other mens conditions, and many a man that is envied by his neighbours, as a wonderful happy perſon, hath yet ſome *ſecret trouble*, which makes him think much otherwiſe of himſelf. Therefore never compare thy condition in any thing with thoſe thou counteſt more proſperous then thy ſelf, but rather do it with thoſe thou knoweſt more unhappy, and then thou wilt finde cauſe to rejoyce in thine own portion. Fourthly, Conſider how far thou art from deſerving any good thing from God, and then thou canſt not but with *Jacob*, *Gen.* 32. 10. confeſs, that thou art *not worthy of the leaſt of thoſe mercies* thou enjoyeſt; and inſtead of murmuring that they are no more, wilt ſee reaſon to admire, and praiſe the bounty of God, that they are ſo many. Fifthly, be often thinking of the joys laid up for thee in Heaven; look upon that as thy home, on this world, only as an *Inne*, where thou art fain to take up in thy paſſage; and then as a Traveller expects not the ſame conveniencies at an *Inne*, that he hath

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at home, so thou hast reason to be content with whatever entertainment thou findest here, knowing thou art upon thy journey to a place of *infinite happiness*, which will make an abundant amends for all the uneasiness, and hardship thou canst suffer in the way. Lastly, Pray to God, from whom all good things do come, that he will to all his other blessings, add this of a contented minde, without which thou canst have no taste or relish of any other.

DILIGENCE.

10. A fifth *Duty* is DILIGENCE: this is made up of two parts, *watchfulness*, and *industry*, and both these we owe to our Souls.

Watchfulness against sin.

11. First, *Watchfulness*, in observing all the dangers that threaten them. Now since nothing can endanger our Souls, but sin, this *Watchfulness* is principally to be imployed against that: And as in a *besieged City* where there is any weak part, there it is necessary to keep the strongest guard; so it is here, where-ever thou findest thy inclinations such, as are most likely to betray thee to sin, there it concerns thee to be especially *watchful*: Observe therefore carefully to *what sin* either thy natural temper, thy company, or thy course of life do particularly incline thee, and *watch* thy self very narrowly in those; Yet do not so lay out all thy care on those, as to leave thy self open to any other, for that may give *Satan* as much advantage on the other side; but let thy *watch* be general, against all sin, though in a special manner against those, which are like oftenest to assault thee.

12. The

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12. The second part of *diligence*, is *industry* or *labour*, and this also we owe to our Souls, for without it they will as little prosper as that vineyard of the sluggard, which *Solomon* describes, *Prov.* 24. 30. For there is a husbandry of the Soul, as well as of the estate, and the end of the one, as of the other, is the increasing, and improving of its riches. Now the riches of the Soul are either Natural or Divine. By the natural I mean its faculties of reason, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Souls natural portion, but are given immediately by God, and both these we are to take care to improve, they being both talents intrusted to us for that purpose. *Industry in improving gifts.*

13. The way of improving the *natural* is by imploying them so, as may bring in most honour to God: we must not let them lye *idle* by us through sloth, neither must we overwhelm them with intemperance, and brutish pleasures, which is the case of too many, but we must employ them, and set them on work. But then we must be sure it be not in the Devils service; like many, who set their wit only to the profaning of God, or cheating their neighbours, and stuffe their memories with such filthiness, as should never once enter their thoughts; our use of them must be such, as may bring in most glory to God, most benefit to our neighbours, and may best fit us to make our accounts, when God shall come to reckon with us for them. *Of Nature.*

SUNDAY VII. *Of Grace.*

14. But the other part of the *Souls riches*, is yet more precious, that is, *Grace*, and of this we must be especially careful, to husband and improve it. This is a duty expressly commanded us by the Apostle, 2 *Pet.* 3. 18. *Grow in grace.* And again, in the first Chapter of that *Epistle*, verse 5. *give all diligence to add to your faith vertue, and to vertue knowledge*, &c. Now the especial means of improving *grace* is by imploying it, that is, by doing those things for the enabling of us whereunto it was given us: This is a sure means, not only in respect of that easiness, which a custom of any thing brings in the doing of it, but principally, as it hath the promise of God, who hath promised, *Matthew* 25. 29. That to *him that hath* (that is, hath made use of what he hath) *shall be given, and he shall have abundance.* He that diligently and faithfully employes the first beginnings of *grace*, shall yet have more, and he that in like manner husbands that more, shall yet have a greater degree; so that what *Solomon* saith of temporal riches, is also true of spiritual, *The hand of the diligent maketh rich.*

To improve good motions.

15. Therefore when ever thou findest any good motion in thy heart, remember that is a season for this spiritual husbandry: If thou hast but a check of conscience against any sin thou livest in, drive that on till it come to a hatred; and then that hatred, till it come to resolution, then from that resolution, proceed to some endeavours against it. Do this

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faithfully, and sincerely, and thou shalt certainly find the grace of God assisting thee, not only in every of these steps, but also enabling thee to advance still higher, till thou come to some victory over it. Yet to this industry thou must not fail to adde thy prayers also, there being a promise, that God will *give the holy spirit to them that ask it*, Matth. 7. 11. And therefore they that ask it not, have no reason to expect it. But it must be asked with such an earnestness, as is some way answerable to the value of the thing, which being infinitely more precious then all the world, both in respect of its own worth, and its usefulness to us, we must beg it with must more zeal and earnestness, then all temporal blessings, or else we shew our selves despisers of it. SUNDAY VII.

16. Having directed you to the means of *improving grace*, I shall, to quicken you to it, mention the great *danger* of the *contrary*; And that is not as in other things, the losing only those further degrees, which our industry might have helped us to, but it is the losing even of what we already have; *For from him that hath not* (that is again, hath not made use of what he hath) *shall be taken away even that which he hath*, Matth. 25. 29. God will withdraw the grace, which he sees so neglected, as we see in that parable, the Talent *was taken from him that* had only *hid it in a Napkin*, and had brought in no gain to his *Lord*. And this is a most sad punishment, the greatest that can befal any man, before he *The danger of the contrary.*

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comes to Hell, indeed it is some kind of foretaste of it, it is the delivering him up to the power of the Devil, and it is the banishing him from the face of God, which are not the least parts of the misery of the damned. And it is also the binding a man over to that fuller portion of wretchedness in another world; For that is the last doom of the *unprofitable servant*, Matth. 25. 30. *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* You see there are no light *dangers* that attend this neglect of grace, and therefore if we have any love, nay any common pity to our Souls, we must set our selves to this industry. I have now done with those VERTUES which respect our SOULS, I come now to those which concern our BODIES.

CHASTITY.

17. The first of which is *Chastity* or *Purity*, which may well be set in the front of the duties we owe to our bodies, since the Apostle, 1 *Cor.* 6. 18. sets the contrary as the especial sin against them, *He that committeth fornication, sinneth against his own body.*

18. Now this vertue of *chastity* consists in a perfect abstaining from all kinds of uncleanness; not only that of adultery, and fornication, but all other more unnatural sorts of it committed either upon our selves, or with any other. In a word all acts of that kind are utterly against Chastity, save only in *lawful marriage*. And even there men are not to think themselves let loose to please their

their brutiſh appetites, but are to keep themſelves within ſuch rules of moderation, as agree to the ends of marriage, which being theſe two, the begetting of Children, and the avoiding of fornication, nothing muſt be done which may hinder the firſt of theſe ends; and the ſecond aiming only at the ſubduing of luſt, the keeping men from any ſinful effects of it, is very contrary to that end to make marriage an occaſion of heightning and enflaming it. SUNDAY VII.

19. But this vertue of *chaſtity* reacheth not only to the reſtraining of the groſſer act, but to all lower degrees; it ſets a guard upon our eyes, according to that of our Saviour, *Mat.* 5.28. *He that looketh on a woman to luſt after her, hath committed adultery with her already in his heart*; and upon our *hand*, as appears by what Chriſt adds in that place, *If thy hand offend thee, cut it off*: ſo alſo upon our *tongues*, that they ſpeak no immodeſt or filthy words, *Let no corrupt communication proceed out of your mouth*, Epheſ. 4. 29. Nay upon our very thoughts, and fancies, we muſt not entertain any foul or filthy deſires, not ſo much as the imagination of any ſuch thing. Therefore he that forbears the groſſer act, and yet allows himſelf in any of theſe, it is to be ſuſpected that it is rather ſome outward reſtraint that keeps him from it, then the conſcience of the ſin. For if it were that, it would keep him from theſe too, theſe being ſins, alſo, and very great ones in Gods ſight. *Uncleanneſs forbidden in the very loweſt degrees.*

SUNDAY VII. Besides, he that lets himself loose to these, puts himself in very great danger of the other, it being much more easie to abstain from all, then to secure against the one, when the other is allowed. But above all, it is to be considered that even these lower degrees are such as make men very odious in Gods eyes, who seeth the heart, and loves none that are not pure there.

The mischiefs of it. 20. The *loveliness* of this Vertue of *Chastity* needs no other way of describing then by considering the loathsomness and *mischiefs* of the contrary sin, which is *first*, very brutish; those desires are but the same that the beasts have, and then how far are they sunk below the nature of men, that can boast of their sins of that kind, as of their special excellency? When, if that be the measure, a *Goat* is the more excellent creature. But indeed they that eagerly pursue this part of Beastiality, do often leave themselves little, besides their humane shape, to difference them from beasts: This sin so clouds the understanding, and defaceth the reasonable Soul. Therefore *Solomon* very well describes the young man that was going to the harlots house, *Prov.*7.22. *He goeth after her as an Ox goeth to the slaughter.*

To the Soul.

To the Body. 21. Nor *secondly*, are the effects of it better to the body then to the mind. The many foul and filthy, besides *painful* diseases, which often follow this sin, are sufficient witnesses how mischievous it is to the *body*. And alas, how many are there that have thus made them-

themſelves the *Devils Martyrs*? Suffered ſuch torments in the purſuit of this ſin, as would exceed the invention of the greateſt tyrant? Surely they that pay thus dear for damnation, very well deſerve to enjoy the purchaſe. SUNDAY VII.

22. But *thirdly*, Beſides the natural fruits of this ſin, it is attended with very great and heavy Judgements from God; the moſt extraordinary and miraculous Judgement that ever befel any place, *Fire* and *Brimſtone from Heaven* upon *Sodom* and *Gomorrah*, was for this ſin of *uncleanneſs*. And many examples likewiſe of Gods vengeance may be obſerved on particular perſons, for this ſin. The inceſt of *Amnon* coſt him his life, as you may read, 2 *Sam.* 13. *Zimri* and *Cozbi* were ſlain in the very act; *Num.* 25. 8. And no perſon that commits the like, hath any aſſurance it ſhall not be his own caſe. For how ſecretly ſoever it be committed, it cannot be hid from God, who is the ſure avenger of all ſuch wickedneſs. Nay, God hath very particularly threatned this ſin, 1 *Cor.* 3. 17. *If any man defile the Temple of God, him ſhall God deſtroy.* This ſin of *uncleanneſs* is a kind of *ſacriledge*, a polluting thoſe bodies, which God hath choſen for his *Temples*, and therefore no wonder, if it be thus heavily puniſhed. *The judgements of God againſt it.*

23. *Laſtly*, This ſin ſhuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any liſt of thoſe ſins, which bar men thence, but this of *uncleanneſs* hath a ſpecial place in it. Thus *It ſhuts out from Heaven.*

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it is, *Gal.* 5. 19. and so again, 1 *Cor.* 6. 9. If we will thus pollute our selves we are fit company only for those black spirits, the Devil and his Angels; and therefore with them we must expect our portion, where our flames of *lust* shall end in flames of *fire*.

Helps to Chastity.

24. All this laid together, may surely recommend the vertue of *Chastity* to us, for the preserving of which we must be very careful, *first*, to check the *beginnings* of the temptation, to cast away the very *first fancy* of lust with indignation; for if you once fall to parley and talk with it, it gains still more upon you, and then it will be harder to resist; Therefore your way in this temptation is to flie rather then fight with it. This is very necessary, not only that we may avoid the danger of proceeding to act the sin, but also in respect of the present fault of entertaining such fancies, which of it self, though it should never proceed further, is, as hath been shewed, a great abomination before God. *Secondly*, have a special care to *flie idleness*, which is the proper soil for these filthy weeds to grow in, and keep thy self alwayes busied in some innocent or vertuous imployment; for then these fancies will be less apt to offer themselves. *Thirdly*, never suffer thy self to recal any unclean passages of thy former life with delight, for that is to act over the sin again, and will be so reckoned by God; nay, perhaps thus deliberately to think of it may be a greater guilt then a rash acting of it. For this

this both ſhews thy heart to be ſet upon filthineſs, and is alſo a preparation to more acts of it. *Fourthly*, forbear the company of ſuch light and wanton perſons as either by the filthineſs of their diſcourſe, or any other means, may be a ſnare to thee. *Fifthly*, pray earneſtly, that God would give thee the Spirit of *Purity*, eſpecially at the time of any preſent temptation. Bring the unclean Devil to Chriſt to be *caſt out*, as did the man in the Goſpel; and if it will not be caſt out with *Prayer* alone, add *Faſting* to it; but be ſure thou do not keep up the flame by any high or immoderate feeding. The *laſt* remedy, when the former prove vain, is *Marriage*, which becomes a duty to him that cannot live innocently without it. But even here there muſt be care taken, leſt this which ſhould be for his good, become not to him an occaſion of falling for want of ſobriety in the uſe of marriage. But this I have toucht on already, and therefore need add no more but an earneſt intreaty, that men would conſider ſeriouſly of the foulneſs and danger of this ſin of uncleanneſs, and not let the commonneſs of it leſſen their hatred of it, but rather make them abhor that ſhameleſs impudence of the world, that can make light of this ſin againſt which God hath pronounced ſuch heavy curſes, *Whoremongers and adulterers God will judge*, Heb. 13. 4. and ſo he will certainly do all ſorts of unclean perſons whatſoever.

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25. The

SUNDAY VII. TEMPERANCE.

25. The *second* VIRTUE that concerns our bodies is TEMPERANCE: And the exercises of that are divers, as first, *Temperance* in *Eating*, secondly, in *Drinking*, thirdly, in *Sleep*, fourthly, in *Recreation*, fifthly, in *apparel*. I shall speak of them severally; and first of *temperance* in *Eating*. This *temperance* is observed when our eating is agreable to those *ends* to which eating is by God and Nature designed; those are *first*, the being, *secondly*, the well being of our bodies.

In Eating.

Ends of eating.

Preserving of life.

26. Man is of such a frame that *Eating* becomes necessary to him for the preserving his life, hunger being a natural disease which will prove deadly if not prevented, and the only physick for it is *Eating*, which is therefore become a necessary means of keeping us alive. And that is the first end of eating; and as men use not to take Physick for pleasure, but remedy, so neither should they eat.

Of Health.

27. But *secondly*, God hath been so bountiful as to provide not only for the being, but the *well being* of our bodies, and therefore we are not tyed to such strictness, that we may eat no more then will just keep us from starving, but we may also eat whatsoever either for kind or quantity most tends to the *health* and welfare of them: Now that eating which is agreable to these ends, is within the bounds of *temperance*, as on the contrary whatsoever is contrary to them, is a transgression against it; he therefore that sets

sets up to himself other ends of eating, as either the pleasing of his taste, or (what is yet worse) the pampering of his body that he may the better serve his lust, he directly thwarts and crosses these ends of Gods; for he that hath those aims doth that which is very contrary to health, yea, to life it self, as appears by the many diseases and untimely deaths which surfeting and uncleanness dayly bring on men. SUNDAY VII.

28. He therefore that will practise this Vertue of *Temperance*, must neither eat so much, nor of any such sorts of meat (provided he can have other) as may be hurtful to his health: what the sorts or quantities shall be is impossible to set down, for that differs according to the several constitutions of men; some men may with temperance eat a great deal, because their stomacks require it, when another may be guilty of *intemperance* in eating but half so much, because it is more then is useful to him. And so also for the sort of meat, it may be niceness and *luxury* for some to be curious in them, when yet some degree of it may be *necessary* to the infirmities of a weak stomack, which not out of wantonness but disease cannot eat the courser meats. But I think it may in general be said, that to healthful bodies the plainest meats are generally the most wholsome, but every man must in this be left to judge for himself; and that he may do it aright, he must be careful that he never suffer himself to be enslaved to his palate, *Rules of Temperance in Eating.*

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late, for that will be sure to satisfie it self, whatever becomes of health or life.

Means of it.

29. To secure him the better, let him consider, First, how unreasonable a thing it is that the whole body should be subjected to this one Sense of *Tasting*, that it must run all hazards only to please that. But it is yet much more so, that the diviner part, the *Soul*, should also be thus enslaved; and yet thus it is in an intemperate person, his very soul must be sacrificed to this brutish appetite; for the sin of intemperance, though it be acted by the Body, yet the Soul must share in the eternal punishment of it. Secondly, Consider how extream short and *vanishing* this pleasure is, it is gone in a moment, but the pains that attend the excess of it are much more durable, and then surely it agrees not with that common reason, wherewith, as men, we are indued, to set our hearts upon it. But then in the third place, it agrees yet worse with the temper of a *Christian*, who should have his heart so purified and refined with the expectation of those higher and spiritual joys he looks for in another world, that he should very much despise these gross and *brutish pleasures*, which beasts are as capable of as we, and to them we may well be contented to leave them, it being the highest their natures can reach to; but for us who have so much more *excellent hopes*, it is an intolerable shame that we should account them as any part of our happiness. Lastly, the sin of *Gluttony*

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is so great and *dangerous*, that Christ thought fit to give an especial warning against it. *Take heed to your selves that your hearts be not overcharged with surfeting, &c.* Luke 21. 34. And you know what was the end of the *rich glutton*, Luke 16. He that had *fared deliciously every day*, at last wants a *drop of water to cool his tongue*. So much for that first sort of Temperance, that of Eating. SUNDAY VIII.

PARTITION VIII.

Of Temperance in drinking, False Ends of drinking, viz. *Good Fellowship, putting away Cares*, &c.

§. 1. THE second is *Temperance* in *Drinking*, and the ends of eating and *drinking* being much the same, I can give no other direct rules in this, then what were given in the former, to wit, that we drink neither of such sorts of liquor, nor in such quantities as may not agree with the *right ends of drinking*, the preserving of our lives and healths: Only in this there will be need of putting in *one Caution*, for our understandings being in more danger to be hurt by drinking then meat, we must rather eare to keep that safe, and rather not *drink* what we might safely in respect of our health, if it be in danger to distemper our reason, *Temperance in drinking.*

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reason. This I say, because it is possible some mens brains may be so weak that their heads cannot bear that ordinary quantity of *drink* which would do their bodies no harm. And whoever is of this temper must strictly abstain from that degree of *drink*, or that sort of it which he findes hath that effect, yea, though it do in other respects appear not only safe but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is.

False ends of drinking.

2. But alas! of those multitudes of *drunkards* we have in the world, this is the case but of very few, most of them going far beyond what their health requires, yea, or can bear, even to the utter destruction thereof. And therefore it is plain, men have set up to themselves some *other ends of drinking* then those allowable ones forementioned; it may not be amiss a little to explain what they are, and with all to shew the unreasonableness of them.

Good Fellowship.

3. The first, and most owned, is that which they call *Good-fellowship*; one man drinks to keep another company at it. But I would ask such a one, whether if that man were drinking rank poyson he would pledge him for company? If he say he would not, I must tell him, that by the very same, nay, far *greater reason*, he is not to do this. For *immoderate drinking* is that very poyson; perhaps it doth not alwayes work death immediately (yet there want not many instances of its having done even that, very many having died in their *drun-*

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ken fit) but that the cuſtom of it does uſually bring men to their ends, is paſt doubt; and therefore though the poyſon work ſlowly, yet it is ſtill poyſon. But however, it doth at the preſent work that which a wiſe man would more abhor then death; it works madneſs, and frenzy turns the man into a beaſt, by drowning that reaſon which ſhould difference him from one. Certainly the effects of drink are ſuch, that had being drunk been firſt enjoyned as a puniſhment, we ſhould have thought him a more then ordinary Tyrant that had invented it. SUNDAY VIII.

4. A ſecond end of drinking is ſaid to be the maintaining of friendſhip and kindneſs amongſt men. But this is ſtrangely unreaſonable, that men ſhould do that towards the maintaining of friendſhip which is really the greateſt miſchief that can be done to any man. Did ever any think to befriend a man by helping to deſtroy his eſtate, his credit, his life? Yet he that thus drinks with a man does this and much more; he ruines his reaſon, yea, his ſoul, and yet this muſt be called the way of preſerving of friendſhip. This is ſo ridiculous, that one would think none could own it but when he were actually drunk. But beſides, alas! experience ſhews us, that this is fitter to beget quarrels then preſerve kindneſs, as the many *drunken brawls* we every day ſee, with the wounds, and ſometimes *murders* that accompany them, do witneſs. *Preſerving of kindneſs.*

5. A third end is ſaid to be the *chearing* of *Chearing the ſpirits.*

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their ſpirits, making them merry and jolly. But ſure if the mirth be ſuch that reaſon muſt be turned out of doors before it begin, it will be very little worth; one may ſay with *Solomon*, *Eccleſ.* 2. 2. *The laughter of ſuch fools is madneſs.* And ſure they that will be drunk to put themſelves in this temper, muſt by the ſame reaſon be glad of a Frenzie, if they could but be ſure it would be of the merry ſort. But little do theſe merry folks think what ſadneſs they are all this while heaping up to themſelves, often in this world, when by ſome mad *pranks* they play in their jollity, they bring miſchief upon themſelves, but however certainly in another, where this mirth will be ſadly reckoned for.

Putting away cares.

6. A fourth end is ſaid to be the *putting away of cares*; but I ſhall ask what thoſe *cares* are? Be they ſuch as ſhould be put away? Perhaps they are ſome checks and remorſes of *conſcience*, which muſt be thus charmed. And I doubt this hath proved too effectual with many to the laying them aſleep: But this is the wickedeſt folly in the world; for if thou thinkeſt not theſe checks to have ſomething conſiderable in them, why do they trouble thee? But if thou do, it is impoſſible thou canſt hope this can long ſecure thee from them. Thou mayeſt thus ſtop their mouths for a while, but they will one day cry the louder for it. Suppoſe a *Thief* or a *Murderer* knew he were purſued to be brought to juſtice, would he, think you, to put away the fear of being hanged, fall to drinking, and in the mean time take

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no care for his escape? Or would you not think him desperately mad if he did? Yet this is the very case here; thy conscience tells thee of thy danger, that thou must ere long be brought before *Gods judgement-seat*; and is it not madness for thee, instead of endeavouring to get thy pardon, to drink away the thought of thy danger? But in the second place, suppose these cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy Reason, thy Christianity, as not to let them be as forcible to that end as a little drink. Thy Reason will tell thee it is in vain to care, where care will bring no advantage: and thy Christianity will direct thee to one on whom thou mayest *safely cast all thy cares, for he careth for thee*, 1 Pet. 5. 7. And therefore unless thou meanest to renounce being both a man and a Christian, never betake thee to this pitiful shift to rid thee of thy cares. But besides, this will not do the deed neither; for though it may at the present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy cares, yet when that is over, they will return again with greater violence; and, if thou hast any conscience, bring a *new care* with them, even that which ariseth from the guilt of so foul a sin. SUNDAY VIII.

7. A fifth end is said to be the *passing away of time*. This though it be as unreasonable as any of the former, yet by the way it serves to reproach idleness, which is, it seems, so burdensom a thing, that even this *vilest employ-*

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ment is preferred before it. But this is in many a very falſe plea. For they often ſpend time at the pot not only when they have nothing elſe to do, but even to the neglect of their moſt neceſſary buſineſs. However it is in all a moſt unreaſonable one, for there is no man but he may finde ſomewhat or other to imploy himſelf in. If he have little worldly buſineſs of his own, he may yet do ſomewhat to the benefit of others; but however there is no man but hath a Soul, and if he will look carefully to that, he need not complain for *want of buſineſs*; where there are ſo many corruptions to *mortifie*, ſo many inclinations to *watch* over, ſo many temptations (whereof this of *drunkenneſs* is not the leaſt) to reſiſt; the Graces of God to improve and ſtir up, and former neglects of all theſe to lament, ſure there can never want ſufficient imployment; for all theſe require time, and ſo men at their deaths finde; for then thoſe that have all their lives made it their buſineſs to drive away their time, would then give all the world to redeem it. And ſure where there is much leaſure from worldly affairs, God expects to have the more time thus employed in ſpiritual exerciſes. But it is not likely thoſe meaner ſort of perſons, to whom this book is intended, will be of the number of thoſe that have much leaſure, and therefore I ſhall no farther inſiſt on it, only I ſhall ſay this, that what degrees of leaſure they at any time have, it concerns them to imploy to the benefit of their ſouls, and not to bellow it to the ruine of

of them, as they do, who ſpend it in drinking. SUNDAY VIII.

8. A *ſixth* end is ſaid to be the preventing of that *reproach* which is by the world caſt on thoſe that will in this be ſtricter then their neighbours. But in anſwer to this, I ſhall *firſt* ask, what is the harm of ſuch reproach? Sure it cannot equal the leaſt of thoſe miſchiefs drunkenneſs betrayes us to. Nay, if we will take our Saviours words, it is a happineſs. *Bleſſed*, ſaith he, *are ye when men ſhall revile you, and ſay all manner of evill againſt you for my ſake*, Matt. 5. 11. And St. *Peter* tells us, 1 *Pet.* 4. 14. *If ye be reproached for the Name of Chriſt, happy are ye*: and ſure to be reproached for *obedience* to any command of Chriſts, is to be *reproached for his Name*. *Secondly*, Let it be remembred that at our *Baptiſm* we ſolemnly *renounced the world*; and ſhall we now ſo far conſider it, as for a few ſcoffs of it to run our ſelves on all the temporal evils before mentioned; and which is much worſe, the wrath of God and eternal deſtruction? But *Thirdly*, if you fear reproach, why do ye do that which will bring reproach upon you from all wiſe and good men, whoſe opinion alone is to be regarded? And it is certain drinking is the way to bring it on you from all ſuch. And to comfort thy ſelf againſt that, by thinking thou art ſtill applauded by the fooliſh and worſt ſort of men, is as if all the *mad men* in the world ſhould agree to count themſelves the only ſober perſons, and all others mad; which yet ſure will never make

Preventing reproach.

SUNDAY VIII. them the leſs mad, nor others the leſs ſober. *Laſtly*, conſider the heavy doom Chriſt hath pronounc'd on thoſe that are aſhamed of him, and ſo are all thoſe that for fear of reproach ſhall ſhrink from their obedience to him, *Mat.* 8. 38. *Whoſoever ſhall be aſhamed of me and of my words in this adulterous and ſinful generation, of him ſhall the Son of man be aſhamed, when he cometh in the glory of the Father with the holy Angels.* There is none but will at that day deſire to be owned by Chriſt: but whoever will not here own him, that is, cleave faſt to his commands, notwithſtanding all the ſcorns, nay, perſecutions of the world, ſhall then certainly be caſt off by him. And he that will adventure thus to maintain his credit among a company of Fools and mad men, deſerves well to have it befall him: But after all this, it is not ſure that even theſe will deſpiſe thee for thy ſobriety, it is poſſible they may ſeem to do ſo to fright thee out of it; but if their hearts were ſearched, it would be found they do even againſt their wills bear a *ſecret reverence* to ſober perſons, and none fall more often under their ſcorn and deſpiſing then thoſe that *run with them to the ſame exceſs of riot*; for even he that ſticks not to be drunk himſelf, will yet laugh at another that he ſees ſo.

Pleaſure of the drink. 9. There is a ſeventh end, which though every man thinks too baſe to own, yet it is too plain it prevails with many. And that is the bare pleaſure of the *drink*; but to theſe

I confeſs it will not be fit to ſay much, for he that is come to this lamentable degree of ſottiſhneſs, is not like to receive benefit by any thing can be ſaid: yet let me tell even this man, that he of all others hath the moſt means of diſcerning his fault; for this being ſuch a ground of drinking as no body will own, he is condemned of himſelf; yea, and all his *fellow drunkards* too; for their denying it, is a plain ſign they acknowledge it a moſt abominable thing. And if *Eſau* were called a profane perſon, *Heb.* 12. 6. for *ſelling but his birth-right for a meſs of pottage*, and that too when he had the neceſſity of hunger upon him; what name of reproach can be bad enough for him who ſells his health, his reaſon, his God, his ſoul, for a *cup of drink*, and that when he is ſo far from needing it, that perhaps he hath already more then he can keep? I ſhall ſay no more to this ſort of perſons, but let me warn all thoſe that go on in the ſin on any of the former grounds, that a little time will bring them even to this which they profeſs to loath, it being dayly ſeen that thoſe which firſt were drawn into the ſin for the love of the company, at laſt continue in it for love of the drink. SUNDAY VIII.

10. I can think but of one end more, that is, that of *Bargaining*. Men ſay it is neceſſary for them to drink in this one reſpect of trading with their neighbours, bargains being moſt conveniently to be ſtruck up at ſuch meetings. But this is yet a worſe end then *Bargaining*

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all the reſt, for the bottom of it is an aim of cheating and defrauding others: we think when men are in drink we ſhall the better be able to over-reach them; and ſo this adds the ſin of *couſenage* and defrauding to that of drunkenneſs. Now that this is indeed the intent, is manifeſt, for if it were only the diſpatch of *bargains* were aimed at, we ſhould chuſe to take men with their wits about them, therefore the taking them when drink hath diſtempered them can be for nothing but to make advantage of them. Yet this often proves a great folly as well as a ſin; for he that drinks with another in hope to over-reach him, doth many times prove the weaker brain'd, and becomes drunk firſt, and then he gives the other that opportunity of cheating him which he deſigned for the cheating of the other. Now this end of drinking is ſo far from becoming an excuſe, that it is a huge heightning of the ſin; for if we may not drink intemperately upon any occaſion, much leſs upon ſo wicked an one as is the *couſening* and *defrauding* of our brethren.

Degrees of this ſin.

11. I ſuppoſe I have now ſhewed you the unreaſonableneſs of thoſe Motives, which are ordinarily brought in excuſe of this ſin. I am yet further to tell you, that it is not only that *huge* degree of drunkenneſs which makes men able neither to go nor ſpeak, which is to be lookt on as a ſin, but all lower degrees, which do at all work upon the underſtanding, whether by dulling it and making it leſs fit for any

any imployment, or by making it too light and airy, apt to apiſh and ridiculous mirth, or what is worſe, by inflaming men into rage and fury. Theſe, or whatever elſe make any change in the man, are to be reckoned in to this ſin of drunkenneſs: Nay, further, the drinking beyond the natural ends of drinking, that is, beyond moderate refreſhment, is a ſin, though by the ſtrength of a mans brain it makes not the leaſt change in him, and therefore thoſe that are not actually drunk, yet can ſpend whole dayes, or any conſiderable part of them in drinking, are ſo far from being innocent, that that greater wo belongs to them, which is pronounced, *Iſa.* 5. 22. againſt thoſe that are *mighty to drink*. For though ſuch a man may make a ſhift to preſerve his wits, yet that wit ſerves him to very little purpoſe, when his imployment is ſtill but the ſame with him that is the moſt ſottiſhly drunk, that is, to pour down drink. SUNDAY VIII.

12. Nay, this man is guilty of the greater waſte; *Firſt*, of the good creatures of God; That *drink* which is by Gods providence intended for the refreſhing and relieving of us, is abuſed and miſpent when it is drunk beyond that meaſure which thoſe ends require; and ſure there is not the meaneſt of theſe creatures we enjoy, but the abuſe of them ſhall one day be accounted for, and he that drinks longeſt hath the moſt of that *guilt*. But in the *ſecond* place, this is a waſte of that which is much more precious, our time, which is allowed *The great guilt of the ſtrong drinkers.*

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lowed us by God to *work out our Salvation* in, and must be strictly reckoned for, and therefore ought every minute of it to be most thriftily husbanded to that end in actions of good life; but when it is thus laid out it tends to the direct contrary, even the working out our damnation. Besides, he that thus drinks, though he escape being drunk himself, he is yet *guilty* of all the drunkenness that any of his company fall under; for he gives them encouragement to drink on by his *Example*, especially if he be one of any Authority; but if he be one whose company the rest are fond of, his company is then a certain ensnaring of them, for then they will drink too, rather then lose him. There is yet a greater fault that many of these stronger brained drinkers are guilty of, that is, the setting themselves *purposely* to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph and victory to see others *fall* before them: This is a most horrible wickedness, it is the making our selves the *Devils Factors*, endeavouring all we can to draw our poor brethren into eternal misery, by betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of *drinking*, as having in it the sin of mischieving others added to the excess in our selves. And though it be lookt upon in the world as a matter only of *jest* and *merriment* to make others drunk, that we may sport our selves with their ridiculous behaviour, yet that

that mirth will have a ſad concluſion, there being a wo expreſly threatned by God to this very ſin, *Hab.* 2. 15. *Wo unto him that giveth his neighbour drink, that putteſt thy bottle to him and makeſt him drunk, that thou mayeſt look on their nakedneſs:* And ſure he buyes his idle paſtime very dear, that takes it with ſuch a *Woe* attending it. SUNDAY VIII.

13. I have now gone through the ſeveral motives to, and degrees of this ſin of drunkenneſs, wherein I have been the more particular becauſe it is a ſin ſo ſtrangely reigning amongſt us: no *Condition*, no *Age* or ſcarce *Sex* free from it, to the great diſhonour of God, reproach of Chriſtianity, and ruine not only of our own Souls hereafter, but even of all our preſent advantages and happineſs in this life; there being no ſin which betrayes each ſingle committer to more *miſchiefs* in his underſtanding, his health, his credit, his eſtate, then this one doth. And we have reaſon to believe this ſin is one of thoſe common crying guilts which have long layen heavy upon this Nation, and pulled down thoſe many ſad judgements we have groaned under. *The great miſchiefs of this ſin.*

14. Therefore, *Chriſtian* Reader, let me now intreat, nay conjure thee by all that tenderneſs and love thou oughteſt to have to the honour of God, the credit of thy Chriſtian profeſſion, eternal welfare of thine own Soul, the proſperity of the Church and Nation, *Exhortation to forſake it*

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tion, whereof thou art a member; Nay, by that love which certainly thou haſt to thy own temporal welfare, to think ſadly of what hath been ſpoken; and then judge, whether there be any pleaſure in this ſin, which can be any tolerable recompenſe for all thoſe miſchiefs it brings with it. I am confident no man in his wits can think there is, and if there be not, then be aſhamed to be any longer that fool, which ſhall make ſo wretched a bargain, but begin at this inſtant a firm and a faithful reſolution, never once more to be guilty of this ſwiniſh ſin, how often ſoever thou haſt heretofore fallen into it, and in the fear of God betake thee to a ſtrict *temperance*, which when thou haſt done, thou wilt find thou haſt made not only a gainful but a pleaſant exchange; for there is no man that hath tryed both courſes, but his own heart will tell him there is infinitely more pleaſant comfort and pleaſure in ſobriety and temperance then ever all his drunken revellings afforded him.

The difficulties of doing ſo conſidered

15. The main *difficulty* is the *firſt breaking* off the *cuſtom*, and that ariſes partly from our ſelves; partly from others. That from our ſelves may be of two ſorts; the *firſt* is, when by the habit of drinking, we have brought ſuch *falſe thirſts* upon our ſelves, that our bodies ſeem to require it, and this wants nothing but a little patience to overcome. Do but *refrain* ſome few dayes, and it will afterwards grow eaſie; for the hardneſs ariſing only from *cuſtom*, the breaking off *that* does

Seeming neceſſity of drink.

does the buſineſs. If thou ſay, it is very uneaſie to do ſo, conſider, whether if thou hadſt ſome diſeaſe which would certainly kill thee if thou didſt not for ſome little time refrain immoderate drinking, thou wouldeſt not rather forbear then die. If thou wouldeſt not, thou art ſo brutiſh a ſot, that it is in vain to perſwade thee; but if thou hadſt, then conſider how unreaſonable it is for thee not to doit in this caſe alſo; the habit of drinking may well paſs for a mortal diſeaſe, it proves ſo very often to the body, but will moſt certainly to the Soul; And therefore it is madneſs to ſtick at that uneaſineſs in the cure of this, which thou wouldeſt ſubmit to in a leſs danger. Set therefore but a reſolute purpoſe to endure that little trouble for a ſmall time, and this firſt difficulty is conquered, for after thou haſt a while refrained, it will be perfectly eaſie to do ſo ſtill. SUNDAY VIII.

16. The ſecond difficulty is that of *ſpending the time*, which thoſe that have made drinking their trade and buſineſs, know ſcarce how to diſpoſe of. But the very naming of this difficulty directs to the cure; get thee ſome *buſineſs*, ſomewhat to imploy thy ſelf in, which, as I have already ſhewed, will be eaſily found by all ſorts of perſons; but thoſe meaner to whom I now write, can ſure never want it ready at hand, they being generally ſuch as are to be maintained by their labour, and therefore to them I need only give this advice, to be diligent in that buſineſs they have, *Want of imployment.*

to

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to follow that close as they ought; and they will have little occasion to seek out this way of spending their time.

Perswasions and reproaches of men.

17. There is another sort of difficulty, which I told you arises from others, and that is either from their perswasions or reproaches. It is very likely, if thy old companions see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course, they will urge to thee the unkindness of forsaking the company of thy friends, the sadness of renouncing all that mirth and jollity, which good fellows (as they call them) enjoy, and if thou canst not thus be won, they will affright thee with the reproach of the world, and so try if they can mock thee out of thy sobriety.

The means of resisting them.

18. The way to overcome *this* difficulty is to foresee it: therefore when thou first enterest on thy course of temperance, thou art to make account thou shall meet with these (perhaps many other) *temptations*, and that thou mayest make a right judgment, whether they be worthy to prevail with thee, take them before hand and weigh them, consider whether that *false kindness* that is maintained among men by drinking, be worthy to be compared with that real and everlasting kindness of God, which is lost by it; Whether that *foolish, vain mirth* bear any weight with the present joys of a good conscience here, or with those greater of heaven hereafter. Lastly, whether the unjust reproach of wicked men, the shame of the world be so terrible, as the just

Weigh the advantages with the hurt.

reproof

reproof of thine own conſcience at the preſent, and that eternal confuſion of face that ſhall befal all thoſe, that go on in this ſin, at the laſt day; weigh all theſe, I ſay, I need not ſay in the balance of the Sanctuary, but even in the ſcales of common reaſon, and ſure thou wilt be forced to pronounce, that the motives to temperance infinitely out-weigh thoſe againſt it. When thou haſt thus adviſedly judged, then fix thy reſolution accordingly, and whenever any of theſe temptations come to ſtagger thee, remember thou haſt formerly weighed them, knoweſt the juſt value of them, and that they are a moſt unworthy price for thoſe precious advantages thou muſt give in exchange for them. And therefore hold faſt thy reſolution, and with indignation reject all motions to the contrary. SUNDAY VIII.

19. But be ſure thou thus reject them at their very firſt tender, and do not yield in the leaſt degree; For if once thou giveſt ground, thou art loſt, the ſin will by little and little prevail upon thee. Thus we ſee many, who have profeſt to be reſolved upon great *temperance*, yet for want of this care, have adventured into the company of good fellows; when they have been there, they have at the firſt been over intreated to take a cup, after that another, till at laſt they have taken their rounds as freely as any of them, and in that *flood of drink* drowned all their ſober reſolutions. Therefore whoever thou art, that doſt really deſire to forſake the ſin, take care to *Reject the temptation at the very beginning.*

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to avoid the occasions and beginnings of it; to which end it will be good openly to declare and own thy purposes of sobriety, that so thou mayest discourage men from assaulting thee. But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

The security of doing so.

20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin; For it is like the keeping the out-works of a *besieged City*, which so long as they are stoutly defended there is no danger; but if they be either surprized or yielded, the City cannot long hold out. The advice therefore of the wise man is very agreeable to this matter, *Eccles.* 19. 1. *He that despiseth small things shall perish by little and little.* But because, as the *Psalmist* saith, *Psalm* 127. 1. *Except the Lord keep the City the watch-man waketh but in vain:* therefore to this gaurd of thy self add thy most earnest prayers to God, that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin.

The efficacy of these means, if not hindred by love of the sin.

21. If thou do in the *sincerity* of thy heart use *these means*, there is no doubt but thou wilt be able to overcome this vice, how long soever thou hast been accustomed to it; therefore if thou do still remain under the power of it, never excuse thy self by the impossibility of the task, but rather accuse the falseness of thy own heart, that hath still such a love

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to this sin, that thou wilt not set roundly to the means of subduing it. SUNDAY VIII.

22. Perhaps the great *commonness* of the *sin* and thy particular custom of it may have made it so much thy familiar, thy bosom acquaintance, that thou art loth to entertain *hard* thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to speak peace to thy self, to hope that either this is no sin, or at most but a frailty, such as will not bar thee out of heaven: but deceive not thy self, for thou mayest as well say there is no *heaven*, as that *drunkenness* shall not keep thee *thence*; I am sure the same word of God which tells us there is such a place of happiness, tell us also that drunkards are of the number of *those that shall not inherit it*, 1 *Cor.* 6. 10. And again, *Gal.* 5. 21. Drunkenness is reckoned among those *works of the flesh*, which they that do *shall not inherit the Kingdom of God.* And indeed had not these plain texts, yet meer reason would tell us the same, that that is a place of infinite purity, such as *flesh* and *blood*, till it be refined and purified, is *not capable of*, as the Apostle tells us, 1 *Cor.* 15. 53. and if as we are meer men, we are too gross and impure for it, we must sure be more so when we have changed our selves into Swine, the foulest of beasts; we are then prepared for the Devils to enter into, as they did into the *herd*, *Mark* 5. 13. and that not only some one or two, but a *Legion*; a troop

That love makes men loth to believe it dangerous.

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and multitude of them. And of this we dayly see examples, for where this sin of drunkenness hath taken possession, it usually comes as an harbinger to abundance of others; each act of drunkenness prepares a man not only for another of the same sin, but of others: lust and rage, and all brutish appetites are then let loose, and so a man brings himself under that curse which was the saddest *David* knew how to foretel to any, *Psal.* 69. 28. *The falling from one wickedness to another.* If all this be not enough to affright thee out of this drunken fit, thou must still wallow in thy vomit, continue in this sottish, senseless condition, till the flames of Hell rowse thee, and then thou wilt by sad experience find what now thou wilt not believe, *that the end of those things,* as the Apostle saith, *Rom.* 6. 21. *is death.* God in his infinite mercy timely awake the hearts of all that are in this sin, that by a timely forsaking it they may *flie from that wrath to come.* I have now done with this second part *of Temperance,* concerning *Drinking.*

PAR-

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PARTITION IX.

Temperance in Sleep: the rule of it, &c. Miſchiefs of ſloth, of Recreations, Cautions to be obſerved in them; of Apparel, &c.

§1. THE *Third* part of TEMPERANCE concerns SLEEP: And *Temperance* in that alſo muſt be meaſured by the end for which *ſleep* was ordained by God, which was only the refreſhing and ſupporting of our frail bodies, which being of ſuch a temper that continual labour and toil tires and wearies them out, *Sleep* comes as a medicine to that wearineſs, as a repairer of that decay, that ſo we may be enabled to ſuch labours as the duties of Religion or works of our Calling require of us. *Sleep* was intended to make us more profitable, not more idle; as we give reſt to our beaſts, not that we are pleaſed with their doing nothing, but that they may do us the better ſervice. *Sleep.*

2. By this therefore you may judge what is *temperate ſleeping*; to wit, that which tends to the refreſhing and making us more lively and fit for action, and to that end a moderate degree ſerves beſt. It will be impoſſible to ſet down juſt how many hours is that mode- *The rule of Temperance therein.*

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rate degree, because as in *eating* so in *sleep*, some constitutions require more then others: Every mans own experience must in this judge for him, but then let him judge uprightly, and not consult with his sloth in the case, for that will still, with *Solomons sluggard*, cry, *A little more sleep, a little more slumber, a little more folding of the hands to sleep*, Prov. 24. 33. But take only so much as he really findes to tend to the end forementioned.

The many Sins that follow the transgression of it.

3. He that doth not thus limit himself falls into several sins under this general one of sloth: as first, he wastes his time, that precious talent which was committed to him by God to improve, which he that *sleeps* away, doth like him in the Gospel, *Matth.* 25. 18. *Hides it in the earth*, when he should be trading with it; and you know what was the doom of that *unprofitable servant*, verse 30. *Cast ye him into outer darkness:* he that gives himself to darkness of *sleep* here, shall there have darkness without *sleep*, but with *weeping and gnashing of teeth*. Secondly, he injures his body: immoderate *sleep* fills that full of diseases, makes it a very sink of humours, as dayly experience shews us. Thirdly, he injures his Soul also, and that not only in robbing it of the service of the body, but in dulling its proper faculties, making them useless and unfit for those imployments to which God hath designed them; of all which ill husbandry the poor Soul must one day give account. Nay, lastly, he affronts and despises God himself in it, by crossing the very end of his creati-

creation, which was to serve God in an active obedience; but he that *sleeps* away his life, directly thwarts and contradicts that, and when God saith, *Man is born to labour*, his practise saith the direct contrary, that man was *born to rest*. Take heed therefore of giving thy self to immoderate *sleep*, which is the committing of so many sins in one. SUNDAY IX.

4. But besides the sin of it, it is also very hurtful in other respects, it is the sure bane of thy outward estate, wherein the sluggish person shall never thrive; according to that observation of the Wise man, *Prov.* 23. 21. *Drowsiness shall cover a man with rags*; that is, the slothful man shall want convenient clothing; nay, indeed it can scarce be said, that the sluggard lives. *Sleep* you know is a kind of death, and he that gives himself up to it, what doth he but dy before his time? Therefore if untimely death be to be lookt upon as a curse, it must needs be a strange folly to chuse that from our own sloth which we dread so much from Gods hand. *Other mischiefs of sloth.*

5. The *fourth* part of *Temperance* concerns *Recreations*, which are sometimes necessary both to the body and the mind of a man, neither of them being able to endure a constant toil without somewhat of refreshment between; and therefore there is a very lawful use of them; but to make it so, it will be necessary to observe these *Cautions*. *Temperance in Recreation.*

6. *First*, We must take care that the kind of them be lawful, that they be such as have no- *Cautions to be observed in them.*

SUNDAY IX. thing of sin in them; we must not to *recreate* our selves do any thing which is dishonourable to God, or injurious to our neighbour, as they do who make profane or filthy backbiting discourse their *recreation*. *Secondly*, we must take care that we use it with moderation: and to do so, we must *first* be sure not to spend too *much time* upon it, but remember that the end of *recreation* is to fit us for business, not to be it self a business to us. *Secondly*, we must not be too vehement and *earnest* in it, not set our hearts too much upon it, for that will both ensnare us to the using too much of it, and it will divert and take off our minds from our more necessary imployments: like Schoolboyes, who after a play-time, know not how to set themselves to their books again. *Lastly*, we must not set up to our selves any *other* end of *recreations* but that lawful one, of giving us moderate refreshment.

Undue end of Sports. 7. As *first*, we are not to use *sports* only to pass away our time, which we ought to study how to redeem, not fling away; and when it is remembred how great a work we have here to do, the *making our calling and election sure*, the securing our title to Heaven hereafter, and how uncertain we are what time shall be allowed us for that purpose; it will appear our time is that which of all other things we ought most industriously to improve. And therefore sure we have little need to contrive wayes of driving that away which flies so fast of it self, and is so impossible to recover. Let them that

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can ſpend *whole dayes and nights* at *Cards* and *Dice*, and idle paſtimes, conſider this, and withall, whether they ever beſtowed a *quarter* of that time towards that great buſineſs of their lives, for which all their time was given them, and then think what a woful reckoning they are like to make, when they come at laſt to account for that precious treaſure of their *time*. *Secondly*, we muſt not let our covetouſneſs have any thing to do in our *recretions*; if we play at any *Game*, let the end of our doing it be meerly to *recreate* our ſelves, not to win money; and to that purpoſe be ſure never to play for any conſiderable matter, for if thou do, thou wilt bring thy ſelf into two dangers, the one of covetouſneſs, and a greedy deſire of winning, the other of rage and anger at thy ill fortune, if thou happen to loſe; both which will be apt to draw thee into other ſins beſides themſelves. *Covetouſneſs* will tempt thee to cheat and couzen in gaming, and anger to ſwearing and curſing, as common experience ſhews us too often. If thou find thy ſelf apt to fall into either of theſe in thy gaming, thou muſt either take ſome courſe to ſecure thy ſelf againſt them, or thou muſt not permit thy ſelf to play at all: for though moderate play be in it ſelf not unlawful, yet if it be the occaſion of ſin, it is ſo to thee, and therefore muſt not be ventured on. For if *Chriſt* commands us ſo ſtrictly to avoid temptations, that if our very *eyes* or *hands offend* us (that is, prove SUNDAY IX.

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snares to us) we must rather part with them, then to be drawn to sin by them: how much rather must we part with any of these unnecessary sports, then run the hazard of offending God by them? He that so playes, layes his soul to stake, which is too great a prize to be played away. Besides, he looses all the *recreation* and sport he pretends to aim at, and instead of that sets himself to a greater toil then any of those labours are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man are more real pains then any the most laborious work can be.

Temperance in apparel.

8. The last part of *Temperance* is that of APPAREL, which we are again to measure by the agreableness to the ends for which clothing should be used. Those are especially these three: *first*, the hiding of nakedness. This was the first occasion of *apparel*, as you may read, *Gen.* 3. 21. and was the effect of the first sin; and therefore when we remember the original of clothes, we have so little reason to be proud of them, that on the contrary we have cause to be humbled and ashamed, as having lost that innocency which was a much greater ornament then any the most glorious *apparel* can be. From this end of clothing we are likewise engaged to have our *apparel* modest, such as may answer this end of covering our shame: And therefore all immodest fashions of *apparel*, which may either argue the wantonness of the wearer, or provoke that of the beholder, are to be avoided.

Apparel designed for covering of shame.

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9. A *second* end of *Apparel*, is the *fencing* the body from cold, thereby to preſerve the health thereof: and this end we muſt likewiſe obſerve in our clothing; we muſt wear ſuch kind of habits, as may keep us in that convenient warmth, which is neceſſary to our healths. And this is tranſgreſt, when out of the vanity of being in every phantaſtick faſhion, we put our ſelves in ſuch clothing, as either will not defend us from cold, or is ſome other way ſo uneaſie, that it is rather a hurt then a benefit to our bodies to be ſo clad. This is a moſt ridiculous folly, and yet that which people that take a pride in their clothes are uſually guilty of. *Fencing from cold.*

10. A *third* end of *Apparel* is the *diſtinguiſhing* or *differencing* of perſons, and that *firſt* in reſpect of *Sex*, *Secondly*, in reſpect of qualities. *Firſt*, clothes are to make difference of *Sex*; this hath been obſerved by all Nations, the habits of men and women have alwayes been divers. And God himſelf expreſly provided for it among the *Jews*, by commanding that the man ſhould not wear the *apparel* of the woman, nor the woman of the man. But then *ſecondly*, there is alſo a diſtinction of qualities to be obſerved in *apparel*; God hath placed ſome in a higher condition then others, and in proportion to their condition, it befits their clothing to be; Gorgeous *apparel*, our Saviour tells us, *is for Kings Courts*, *Luke* 7. 25. Now this end of *apparel* ſhould alſo be obſerved. Men and women *Diſtinction of perſons.*

SUNDAY IX. women ſhould content themſelves with that ſort of clothing, which agrees to their *Sex* and condition, not ſtriving to *exceed*, and equal that of a higher rank, nor yet making it matter of envy, among thoſe of their own eſtate, vying who ſhall be fineſt, but let every man cloth himſelf in ſuch ſober attire, as *befits* his place and *calling*, and not think himſelf diſparaged, if another of his neighbours have better then he.

11. And let all remember that *clothes* are things, which add no true worth to any, and therefore it is an intolerable vanity to ſpend any conſiderable part either of their thoughts, time or wealth upon them, or to value themſelves ever the more for them, or deſpiſe their poor brethren that want them. But if they deſire to adorn themſelves, let it be as St. *Peter* adviſeth the women of his time, 1 *Pet.* 3. 4. *In the hidden man of the heart, even the ornament of a meek and quiet ſpirit.* Let them clothe themſelves as richly as is poſſible with all Chriſtian vertues, and that is the raiment that will ſet them out lovely in Gods eyes, yea, and in mens too, who, unleſs they be fools and Idiots, will more value thee for being good, then fine; and ſure one plain Coat thou putteſt upon a poor mans back will better become thee, then twenty rich ones thou ſhalt put upon thine own.

Too much ſparing a fault as well as exceſs.

12. I have now gone through the ſeveral parts of *temperance*; I ſhall now in concluſion, add this general caution, that though

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in all these particulars I have taken notice only of the one fault of excess, yet it is possible there may be one on the other hand: men may deny their bodies that which they necessarily require to their support, and well-being. This is, I believe, a fault not so common as the other, yet we sometimes see some *very niggardly persons*, that are guilty of it, that cannot find in their hearts to borrow so much from their chests as may feed their bellies, or cloth their backs, and that are so intent upon the world, so moiling, and drudging in it, that they cannot afford themselves that competent time of sleep, or recreation, that is necessary. If any that hath read the former part of this Discourse be of this temper, let him not comfort himself, that he is not guilty of those excesses there complained of, and therefore conclude himself a good Christian, because he is not intemperate; for whoever is *this covetous creature*, his abstaining shall not be counted to him as the vertue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; And that is so far from being praise-worthy, that it is that great sin which the Apostle tells us 1 *Tim.* 6. 10. *is the root of all evil*; such a mans *body* will one day rise in judgement against him, for defrauding it of its due portion, those moderate refreshments and comforts which God hath allowed it. This is an *Idolatry* beyond that of offering the *children* to *Moloch*, *Lev.* 20. 3. they offered but

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their

SUNDAY X. *their* children, but this covetous wretch sacrifices himself to his *god Mammon*, whilest he often destroyes his health, his life, yea, finally his Soul too, to save his purse. I have now done with the second head of duty, that to *our selves*, contained by the Apostle under the word *soberly*.

PARTITION X.

Of DUTIES *to our* NEIGHBOURS, *Of Justice, Negative, Positive. of the sin of Murther, of the Hainousness of it, the Punishments of it, and the strange Discoveries thereof. of Maiming,* &c.

Duty to our Neighbour.

§. 1. I Come now to the *third* part of *Duties*, those to our *Neighbour*, which is by the Apostle summed up in gross in the word [*righteousness*] by which is meant not only bare *justice*, but all kind of *charity* also, for that is now by the law of Christ become a debt to our *neighbour*, and it is a piece of unrighteousness to defraud him of it. I shall therefore build all the particular duties we owe to our *neighbour*, on those two general ones, *Justice* and *Charity*.

JUSTICE. 2. I begin with JUSTICE, whereof there are two parts, the one *Negative*, the other *Positive*:

tive: the *negative Justice* is to do no wrong, or injury to any. The *positive justice* is to do right to all; that is, to yield them whatsoever appertains or is due unto them. I shall first speak of the *negative justice*, the not injuring or wronging any. Now because a man is capable of receiving wrong in several respects; this first part of *justice* extends it self into several branches, answerable to those capacities of injury. A man may be injured either in his *Soul*, his *body*, his *possessions*, or *credit*; and therefore this duty of *negative justice* layes a restraint on us in every of these. That we do no wrong to any man in respect either of his Soul, his body, his possessions, or his credit. SUNDAY X. *Negative.*

3. First, this JUSTICE tyes us to do no hurt to his Soul; and here my first work must be to examine what harm it is that the *soul* can receive; it is we know an invisible substance which we cannot reach with our eye, much less with our swords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death. *To the Soul.*

4. Now the *Soul* may be considered either in a *natural* or *spiritual* sense; in the *natural* it signifies that which we usually call the mind of a man, and this we all know may be *wounded* with grief or sadness, as *Solomon* saith, *Prov.* 15.13. *By sorrow of heart the spirit is broken.* Therefore whoever doth causlesly afflict or grieve his neighbour, he transgresses this part of justice, and hurts, and wrongs his soul. *In the natural sense.*

This

SUNDAY X. This ſort of injury *malicious* and *ſpiteful* men are very often guilty of; they will do things, by which themſelves reap no good, nay, often much harm, only that they may vex and grieve another; this is a moſt ſavage, inhumane humour, thus to take pleaſure in the ſadneſs and afflictions of others; and whoever harbours it in his heart, may truly be ſaid to be poſſeſt with a Devil, for it is the nature only of thoſe accurſed ſpirits to delight in the miſeries of men; and till that be caſt out, they are fit only to dwell, as the poſſeſt perſon did, *Mark* 5. 2. *Among graves and tombs*, where there are none capable of receiving affliction by them.

In the ſpiritual. 5. But the *Soul* may be conſidered alſo in the *ſpiritual ſenſe*, and ſo it ſignifies that immortal part of us which muſt live eternally, either in bliſs or wo in another world. And the Soul thus underſtood is capable of two ſorts of harm: Firſt, that of ſin; Secondly, that of Puniſhment; the latter whereof is certainly the conſequent of the former; and therefore though God be the inflicter of puniſhment, yet ſince it is but the effect of ſin, we may juſtly reckon, that he that draws a man to ſin, is likewiſe the betrayer of him to puniſhment, as he that gives a man a mortal wound, is the cauſe of his death; therefore under the evil of ſin both are contained, ſo that I need ſpeak only of that.

Drawing to ſin the greateſt injury. 6. And ſure there cannot be a higher ſort of wrong, then the bringing this great evil up-

upon the *Soul. Sin* is the disease and wound of the Soul, as being the direct contrary to *Grace*; which is the *health* and soundness of it: Now this wound we give to every soul whom we do by any means whatsoever draw into sin. SUNDAY X.

7. The wayes of doing that are divers, I shall mention some of them, whereof though some are more direct then others, yet all tend to the same end. Of the more direct ones there is, first, the *commanding* of sin, that is, when a person that hath power over another shall require him to do something which is unlawful; an example of this we have in *Nebuchadnezzars* commanding the worship of the *golden Image*, *Dan.* 3. 4. and his copy is imitated by any parent or master, who shall require of his childe or servant to do any unlawful act. Secondly, there is *counselling* of sin, When men advise and perswade others to any wickedness: Thus *Jobs* wife counselled her husband to curse God, *Job* 2. 7. And *Achitophel* advised *Absalom* to go in to his *Fathers concubines*, 2 *Sam.* 16. 21. Thirdly, there is *enticing* and alluring to sin, by setting before men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives warning, Prov. 1. 10. *My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without a cause,* &c. and *verse* the 13. you may see what is the bait, by which they seek to allure them: Direct means of it.

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we shall finde all precious substance; we shall fill our houses with spoil. Cast in thy lot among us, let us all have one purse. Fourthly, there is *assistance* in sin; that is, when men aid and help others either in contriving or acting a sin. Thus *Jonadab* helpt *Amnon* in plotting the *Revishing of his sister*, 2 *Sam.* 13. All these are direct means of bringing this great evil of sin upon our brethren.

Indirect. 8. There are also others, which though they seem more *indirect*, may yet be as effectual towards that ill end: As first, example in sin; he that sets others an ill pattern, does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, then the seeing it used by others, as might be instanced in many sins, to which there is no other temptation, but their being in fashion. Secondly, there is incouragement in sin, when either by approving, or else at least by not shewing a dislike, we give others confidence to go on in their wickedness. A third means is by justifying and defending any sinful act of anothers, for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. Lastly, the bringing up any reproach upon strict and Christian living, as those do who have the wayes of God in derision; this is a means to affright men from the practice of duty, when they

they see it will bring them to be scorned and despised; this is worse then all the former, not only in respect of the man who is guilty of it (as it is an evidence of the great profaneness of his own heart) but also in regard of others, it having a more general ill effect then any of the former can have; it being the betraying men not only to some *single* acts of disobedience to Christ, but even to the casting off all subjection to him: by all these means we may draw on our selves this great guilt of injuring and wounding the *souls* of our brethren.

Men sadly to consider whom they have thus injured.

9. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others; as *drunkenness*, *uncleanness*, *rebellion*, and a multitude more. But it will concern every man for his own particular, to *consider* sadly what mischiefs of this kinde he hath done to any, by all, or any of these means, and to weigh well the greatness of the injury. Men are apt to boast of their innocency towards their neighbours; that they have done wrong to no man; but God knows many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body, nor stoln his goods: but alas! The body is but the case and cover of the man, and the goods some appurtenances to that, 'tis the soul is the man, and that they can wound and pierce without remorse, and yet with the adulteress, *Prov.* 30.20. say, *They have done no wickedness*; but glory of

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their friendly behaviour to those whom they thus betray to eternal ruine; for whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thy self how base a treachery this is: Thou wouldest call him a treacherous villain, that should while he pretends to embrace a man, secretly stab him; but this of thine is as far beyond that, as the soul is of more value then the body; and hell worse then death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thy self, it being that against which Christ hath pronounced a *woe*, *Matth.* 18. 7. and ver. 6 he tells us that whoever shall offend (that is, draw into sin) *any of those little ones, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou maist plunge thy poor brother into perdition, but as it is with wrestlers, he that gives another a fall, commonly falls with him, so thou art like to bear him company to that place of torment.

Heartily to bewail it.

10. Let therefore thy own and his danger beget in thee a sense of the greatness of this sin, this horrid piece of injustice to the precious soul of thy neighbour. Bethink thy self seriously to whom thou hast been thus cruel; whom thou hast enticed to *drinking*, advised to *rebellion*, allured to *lust*, stirred up to *rage*, whom thou hast assisted or encouraged in any ill course, or discouraged and disheartned by thy profane scof-

scoffings at piety in general, or at any conscionable strict walking of his in particular; and then draw up a bill of indictment; accuse and condemn thy self, as a *Cain*, a murderer of thy brother, heartily and deeply bewail all thy guilts of this kind, and resolve never once more to be a stumbling block, as St. *Paul* calls it, *Rom.* 14. in thy brothers way. SUNDAY X.

11. But this is not all, there must be some *fruits* of this *repentance* brought forth; now in all sins of injustice, *restitution* is a necessary fruit of repentance, and so it is here, thou hast committed an act (perhaps many) of high injustice to the soul of thy brother; thou hast robbed it of its innocency, of its title to heaven, thou must now endeavour to restore all this to it again, by being more earnest and industrious to win him to repentance, then ever thou wert to draw him to sin: use now as much art to convince him of the danger, as ever thou didst to flatter him with the pleasures of his vice; in a word, countermine thy self by using all those methods and means to recover him, that thou didst to destroy him, and be more diligent and zealous in it, for 'tis necessary thou shouldest, both in regard of him and thy self. First, in respect of him, because there is in mans nature so much a greater promptness and readiness to evil, then to good, that there will need much more pains and diligence to instil the one into him, then the other: besides, the man is supposed to be already accustomed to the contrary, which will add much *Endeavour to repair it.*

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to the difficulty of the work. Then in respect of thy self; if thou be a true penitent, thou will think thy self obliged, as S. *Paul* did, *to labour more abundantly*, and wilt be ashamed, that when thou art trading for God, bringing back a soul to him, thou shouldest not pursue it with more earnestness, then while thou art an agent of *Satans*; besides, the remembrance that thou art a means of bringing this poor soul into this snare, must necessarily quicken thy diligence to get him out of it. So much for the first part of negative justice, in respect of the souls of our brethren.

Negative justice to the body.

12. The second concerns the bodies, and to those also this justice bindes thee to do no wrong nor violence. Now of wrongs to

In respect of the life.

the body there may be several degrees, the highest of them is killing, taking away the life; this is forbid in the very letter of the *sixth Commandment*; *Thou shalt do no murder.*

Several wayes of being guilty of Murder.

13. *Murder* may be committed either by open violence; when a man either by sword, or any other Instrument takes away anothers life, immediately and directly, or it may be done secretly and treacherously, as *David* murdered *Uriah*, not with his own sword but with the sword of the *Children* of *Ammon*, 2 *Sam.* 11. 17. And *Jezebel Naboth* by a false accusation, 1 *Kings* 21. 13. And so divers have committed this sin of *murder* by *poyson*, *false-witness*, or some such *concealed* wayes.

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The *former* is commonly the effect of a sud- SUNDAY
den rage, the latter hath several originals; X.
sometimes it proceeds from some old malice fixt in the heart towards the person; sometimes from some covetous or ambitious desires; such an one stands in a mans way to his profit or preferment, and therefore he must be removed; and sometimes again it is to cover shame, as in the case of Strumpets, that murder their Infants that they may not betray their filthiness. But besides these more direct wayes of killing, there is another, and that is, when by our perswasions and *inticements* we draw a man to do that which tends to the shortning of his life, and is apparent to do so; he that makes his neighbour drunk, if by that drunkenness the man come to any mortal hurt, which he would have escaped if he had been sober, he that made him drunk is not clear of his death; or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that *drew* him to that excess can acquit himself of his *murder* in the eyes of *God*, though humane Laws touch him not. I wish those who make it their business to draw in customers to that *trade of debauchery* would consider it. There is yet another way of bringing this guilt upon our selves, and that is by inciting and stirring up others to it, or to that degree of anger and revenge which produces it; as he that sets *two* persons at *variance*, or seeing them already so, blows the

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coals, if *murder* enſue, he certainly hath this ſhare in the guilt, which is a conſideration that ought to affright all from having any thing to do in the kindling, or encreaſing of contention.

The hainouſneſs of the ſin.

14. Now for the *hainouſneſs* of this ſin of *murder*, I ſuppoſe none can be ignorant, that it is of the deepeſt dy, a moſt *loud crying ſin*. This we may ſee in the firſt act of this kind, that ever was committed, *Abels blood cryed from the earth*, as God tells *Cain*, *Gen.* 4. 10. Yea, the guilt of this ſin is ſuch, that it leaves a ſtain even upon the land where it is committed, ſuch as is not to be waſht out, but by the blood of the *murderer*, as appears *Deut.* 19. 12, 13. The land cannot be purged of blood, but by the blood of him that ſhed it; and therefore though in other caſes the flying to the *Altar* ſecured a man, yet in this of wilful *murder* no ſuch refuge was allowed, but ſuch a one was to be taken even thence, and delivered up to juſtice, *Exodus* 21. 14. *Thou ſhalt take him from my Altar, that he may die.* And it is yet farther obſervable, that the only two precepts which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this ſin, that of not *eating blood*, *Gen.* 9. 4. being a ceremony to beget in men a greater horrour of this ſin of *murder*, and ſo intended for the preventing of it. The other was for the puniſhment of it, *Gen.* 9. 6. *He that ſheddeth mans blood, by man ſhall his blood be ſhed*; and the reaſon

reason of this strictness is added in the next words, *For in the Image of God made he man*; where you see that this sin is not only an injury to our brother, but even the highest contempt and despite towards God himself, for it is the defacing of his Image, which he hath stamped upon man. Nay yet further, it is the usurping of Gods proper right, and authority. For it is God alone, that hath right to dispose of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away; but he that *murders* a man, does, as it were, wrest this power out of Gods hand, which is the highest pitch of rebellious presumption. SUNDAY X.

15. And as the sin is great, so likewise is the *punishment*; we see it frequently very great, and remarkable, even in this world, (besides those most fearful effects of it in the next) blood not only cries, but it cries for vengeance, and the great God of recompenses, as he stiles himself, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezebel*, that murdered innocent *Naboth*, for greediness of his vineyard, were themselves slain, and the Dogs licked their blood in the place where they had shed his, as you may read in that Story; so *Absalom* that slew his brother *Amnon*, after he had committed that sin, fell into another, that of rebellion against his King and Father, and in it miserably perished. *Rachab* and *Baanah*, that slew *Ishboseth*, were themselves *The great Punishments attending it.*

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ſelves put to death, and that by the very perſon they thought to endear by it; many more inſtances might be given of this out of the Sacred Story, and many alſo out of Humane, there having been no age but hath yielded multitudes of examples of this kind, ſo that every man may furniſh himſelf out of the obſervations of his own time.

The ſtrange diſcoveries of it.

16. And it is worth our notice, what *ſtrange* and even *miraculous* means it hath often pleaſed God to uſe for the diſcovery of this ſin; the very brute creatures have often been made inſtruments of it; nay, often the extream horrour of a mans own conſcience hath made him betray himſelf: ſo that it is not any cloſeneſs a man uſes in the acting of this ſin, that can ſecure him from the vengeance of it, for he can never ſhut out his own conſcience, that will in ſpight of him be privy to the fact, and that very often proves the means of diſcovering it to the world, or if it ſhould not do that, yet it will ſure act revenge on him, it will be ſuch a Hell within him as will be worſe then death: This we habe ſeen in many, who after the commiſſion of this ſin have never been able to enjoy a minutes reſt, but have had that intolerable anguiſh of mind, that they have choſen to be their own *murderers* rather then live in it. Theſe are the uſual effects of this ſin even in this world, but thoſe in another are yet more deeadful, where ſurely the higheſt degrees of torment belong to this high pitch of wickedneſs,

nesse: for if, as our Saviour tells us, *Mat.* 5. 22. *Hell fire* be the portion of him that shall but *call his brother fool*, what degree of those burnings can we think proportionable to this so much greater an injury? SUNDAY X.

17. The consideration of all this ought to possesse us with the greatest horrour, and abomination of this sin, and to make us extreamly watchful of our selves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this pit. I mentioned at first several things which are wont to be *originals* of it, and at those we must begin, if we will surely guard our selves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thy self to that, thou canst have no security against the other, anger being a madness that suffers us not to consider, or know what we do, when it has once possest us. Therefore when thou findest thy self begin to be *inflamed*, think betimes, whither this *may lead* thee, if thou letteſt loose to it, and immediately put the bridle upon this head-strong passion; so again, if thou wilt be sure thy malice shall not draw thee to it, be sure never to harbour one malicious thought in thy heart, for if it once settle there it will gather such strength, that within a while thou wilt be perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore carefull at the very first approach of this treacherous *We must watch diligently against all approaches of this sin.*

rous gueſt, to ſhut the doors againſt it, never to let it enter thy mind; ſo alſo if thou wilt be ſure thy covetouſneſs, thy ambition, thy luſt, or any other ſinful deſire ſhall not betray thee to it, be ſure thou never permit any of them to bear any ſway with thee, for if they get the dominion, as they will ſoon do, if they be once entertained in the heart, they will be paſt thy controul, and hurry thee to this or any other ſin, that may ſerve their ends. In like manner if thou wouldſt not be guilty of any of the mortal effects of thy neighbours drunkenneſs, be ſure not to entice him to it, nor accompany him at it, and to that purpoſe do not allow thy ſelf in the ſame practice, for if thou do, thou wilt be labouring to get company at it. *Laſtly*, if thou wilt not be guilty of the *murder* committed by another, take heed thou never give any incouragement to it, or contribute any thing to that hatred, or contention, that may be the cauſe of it. For when thou haſt either *kindled* or blowed the *fire*, what knoweſt thou whom it may conſume? Bring alwayes as much water as thou canſt to quench, but never bring one drop of oil to encreaſe the flame. The like may be ſaid of all other occaſions of this ſin not here mentioned; and this careful preſerving our ſelves from theſe, is the onely ſure way to keep us from this ſin: therefore as ever thou wouldſt keep thy ſelf innocent from the great offence, guard thee warily from all ſuch inlets, thoſe ſteps and approaches towards it.

18. But

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18. But although *murder* be the greateſt, yet it is not the only *injury* that may be done to the body of our neighbour; there are others which are alſo of a very high nature; the next in degree to this is *Maiming* him, depriving him of any member, or at leaſt of the uſe of it, and this is a very great wrong and miſchief to him, as we may diſcern by the Judgement of God himſelf, in the caſe of the *bond-ſervant*, who ſhould by his *Maſters* means *loſe a member*; Exod. 21. 26. the freedom of his whole life was thought but a reaſonable recompenſe for it. *He ſhall let him go free*, ſaith the text, *for his eye*; nay though it were a leſs conſiderable part, if it were but a tooth, which of all other may be loſt with the leaſt damage, yet the ſame amends was to be made him, ver. 27. *Maiming a great injury.*

19. But we need no other way of meaſuring this injury, then the judgement of every man in his own caſe; how much does every man dread the loſs of a limb? ſo that if he be by any accident or diſeaſe, in danger of it, he thinks no pains or coſt too much to preſerve it. And then how great an injuſtice, how contrary to that great rule of *doing as we would be done to*, is it, for a man to do that to another, which he ſo unwillingly ſuffers himſelf? *That which every man dreads for himſelf.*

But if the perſon be *poor*, one that muſt labour for his living, the injury is yet greater, it is ſuch as may in effect amount to the former ſin of *murder*: for as the wiſe man ſayes, *Yet worſe if the man be poor.*

Eccluſ.

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Ecclus. 24. 21. *The poor mans bread is his life, and he that deprives them thereof is a bloodshedder.* And therefore he that deprives him of the means of getting his bread by disabling him from labour, is surely no less guilty. In the Law it was permitted to every man that had sustained such a damage by his neighbour to require the Magistrate to inflict the like on him, *eye for eye, tooth for tooth,* as it is, *Exod.* 21. 24.

Necessity of making what satisfaction we can.

20. And though unprofitable revenge be not now allowed to us Christians, yet sure it is the part of every one who hath done this injury, to make what *satisfaction* lies in his power; 'tis true, he cannot restore a limb again (which by the way should make men wary how they do those mischiefs which it is so impossible for them to repair) but yet he may satisfie for some of the ill effects of that loss. If that have brought the man to want and penury, he may, nay, he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labour: for if it be a duty of us all to be eyes to the blind and feet to the lame, as *Job* speaks, much more must we be so to them whom our selves have made blind and lame. Therefore whoever hath done this injury to any of his poor brethren, let him know, he is bound to do all that is possible towards the repairing of it, if he do not, every new suffering that the poor mans wants bring upon him, becomes a new charge and accusation against

against him, at the tribunal of the *just Judge.* SUNDAY X.

21. There are yet other degrees of injury to the body of our neighbour, I shall mention only two more, *Wounds* and *stripes*; A man may *Wound* another, which though it finally cause loss neither of life nor limb, is yet an endangering of both; and the like may be said of *stripes*; both of which however are very painful at the present, nay perhaps very long after, and pain, of all temporal evils, is to be accounted the greatest, for it is not only an evil in it self, but it is such an one, that permits us not, whilst we are under it, to enjoy any other good; a man in pain having no taste of any the greatest delights: If any man despise these, as light injuries, let him again ask himself, how he would like it, to have his own body slasht or bruised, and put to pass under those painful means of cure, which are many times necessary in such cases? I presume there is no man would willingly undergo this from another, and why then shouldest thou offer it to him? *Wounds and stripes injuries also.*

22. The truth is, this strange *cruelty* to others is the effect of *a great pride,* and *haughtiness* of heart. We look upon others with such contempt, that we think it no matter how they are used; we think they must bear *blows* from us, when in the mean time we are so tender of our selves, that we cannot hear the least *word* of disparagement, but we are all on a flame. The provocations to these *This cruelty to others the effect of pride.*

injus

injuries are commonly so slight, that did not this *inward pride* dispose us to such an angriness of humour, that we take fire at every thing, it were impossible we should be moved by them. Nay, some are advanced to such a *wantonness of cruelty*, that without any provocation at all, in cool blood, as they say, they can thus wrong their poor brethren, and make it part of their past-time and recreation to cause pain to others. Thus some *tyrannous humours* take such a pleasure in tormenting those under their power, that they are glad when they can but finde a pretence to punish them, and then do it without all moderation, and others will set men together by the ears, only that they may have the sport of seeing the scuffle; like the *old Romans*, that made it one of their publick *sports* to see men *kill one another*; and sure we have as little Christianity as they, if we can take delight in such spectacles.

23. This *savageness* and *cruelty* of *minde* is so unbecoming the nature of a man, that he is not allowed to use it even to his beast; how intolerable is it then towards those, that are of the same nature, and which is more, are heirs of the same eternal hopes with us? They that shall thus transgress against their neighbours in any of the foregoing particulars, or what ever else is hurtful to the body, are unjust persons, want even this lowest sort of justice, the negative, to their neighbours, in respect of their bodies.

24. Nei-

24. Neither can any man excuſe himſelf by ſaying what he has done was only in return of ſome *injury* offered him by the other, for ſuppoſe it be ſo, that he have indeed received ſome conſiderable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vaſſal, or ſlave, to do with him what thou liſt; thou haſt never the more right of *dominion* over him, becauſe he hath done thee wrong, and therefore if thou hadſt no power over his body before, 'tis certain thou haſt none now, and therefore thou art not only uncharitable (which yet were ſin enough to damn thee) but *unjuſt* in every act of violence thou doeſt to him. Nay, this injuſtice aſcends higher, even to God himſelf, who hath reſerved vengeance as his own peculiar right. *Vengeance is mine, I will repay, ſaith the Lord*, Rom. 12. 19. and then he that will act revenge for himſelf, what does he, but incroach upon this ſpecial right and prerogative of God, ſnatch the ſword, as it were, out of his hand, as if he knew better how to wield it? which is at once a robbery, and contempt of the *Divine Majeſty*. SUNDAY X.

PAR-

PARTITION XI.

Of Justice about the Possessions of our Neighbour, against Injuring him, as concerning his Wife, his Goods. Of Oppression, Theft. of paying of Debts, &c.

His Possession. §. 1. THE third part of *Negative Justice* concerns the *possessions* of our Neighbours; what I mean by *Possessions*, I cannot better explain then by referring you to the *Tenth Commandment*, the end of which is to bridle all covetous appetites and desires towards the *Possessions* of our neighbour. There we finde reckoned up, not only his house, servants and cattel, which may all pass under the one general name of his goods or riches, but particularly his *wife*, as a principal part of his *possessions*, and therefore when we consider this duty of negative justice, in respect of the *possessions* of our neighbour, we must apply it to both his *wife* as well as his *goods*.

His Wife. 2. The especial and peculiar right that every man hath in his *wife* is so well known, that it were vain to say any thing in proof of it; the great impatience that every husband hath to have this right of his invaded, shews that it is sufficiently understood in the world, and there-

therefore none that does this injury to another, can be ignorant of the greatneſs of it. The corrupting of a mans wife, enticing her to a ſtrange bed, is by all acknowledged to be the worſt ſort of theft, infinitely beyond that of the goods. SUNDAY XI.

3. Indeed there is in this one, a heap of the *greateſt injuſtices* together; ſome towards the woman, and ſome towards the man: towards the *Woman* there are the greateſt imaginable; it is that *injuſtice* to her ſoul, which was before mentioned as the higheſt of all others, 'tis the robbing her of her innocency, and ſetting her in a courſe of the horridſt wickedneſs (no leſs then *luſt* and *perjury* together) from which it is probable ſhe may never return, and then it proves the damning of her eternally. Next it is in reſpect of this world the robbing her of her *credit*, making her abhorred and deſpiſed, and her very name a reproach among all men; and beſides it is the depriving her of all that happineſs of life, which ariſes from the mutual kindneſs and affection that is between man and wife, inſtead whereof this brings in a loathing, and abhorring of each other, from whence flow multitudes of miſchiefs, too many to rehearſe, in all which the man hath his ſhare alſo. *The enticing a mans wife the greateſt injuſtice.* *To the woman.*

4 But beſides thoſe, there are *to him* many and high injuſtices; for it is *firſt* the robbing him of that, which of all other things he accounts moſt precious, the love and faithfulneſs of his wife, and that alſo wherein he hath *To the man.*

SUNDAY XI. such an incommunicable right, that himself cannot, if he would, make it over to any other; and therefore sure it cannot without the utmost injustice be torn from him by any. Nor is this all, but it is *farther* the ingulfing him (if ever he come to discern it) in that most tormenting passion of *jealousie*, which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being as *Solomon* sayes, *Prov.* 6. 34. *The rage of a man.* It is yet farther, the bringing upon him all that *scorn* and contempt which by the unjust measures of the world falls on them, which are so abused, and which is by many estemed the most insufferable part of the wrong; and though it be true that it is very unjust he should fall under reproach, only because he is injured, yet unless the world could be new moulded, it will certainly be his lot, and therefore it adds much to the injury. Again, this may indeed be a *robbery* in the usual sense of the word, for perhaps it may be the thrusting in the *child of the Adulterer* into his family, to share both in the maintenance and portions of his own children; and this is an arrand theft: *first*, in respect of the man, who surely intends not the providing for another mans child; and then in respect of the children, who are by that means defrauded of so much as that goes away with. And therefore whosoever hath *this* circumstance of the sin to repent of, cannot do it effectually, without *restoring* to the family,

as

as much as he hath by this means robb'd it of. SUNDAY XI.

5. All this put together will ſure make this the greateſt and moſt provoking injury that can be done to a man, and (which heightens it yet more) it is that, for which a man can never make *reparations*; for unleſs it be in the circumſtance before mentioned, there is no part of this ſin, wherein that can be done; to this purpoſe it is obſervable in the *Jewiſh* Law, that the Thief was appointed to *reſtore fourfold*, and that freed him; but the adulterer having no poſſibility of making any reſtitution, any ſatisfaction, he *muſt pay his life* for his offence, *Lev.* 20. 10. And though now adayes *adulterers* ſpeed better, live many dayes to renew their guilt, and perhaps to laugh at thoſe, whom they have thus injured, yet let them be aſſured, there muſt one day be a ſad reckoning, and that whether they repent or not: If by Gods grace they do come to repentance, they will then find this to be no cheap ſin, many anguiſhes of ſoul, terrors and perplexities of conſcience, groans and tears it muſt coſt them; and indeed were a mans whole life ſpent in theſe penitential exerciſes, 'twere little enough to wipe off the guilt of any one ſingle act of this kind; what overwhelming ſorrows then are requiſite for ſuch a trade of this ſin, as too many drive? Certainly it is ſo great a task, that it is highly neceſſary for all that are ſo concerned, to ſet to it immediately, leſt they want time to

The moſt irreparable.

SUNDAY XI. go through with it; for let no man flatter himſelf, that the guilt of a courſe and habit of ſuch a ſin can be waſht away with a ſingle act of repentance; no, he muſt proportion the repentance to the fault, and as one hath been a habit and courſe, ſo muſt the other alſo. And then how ſtrange a madneſs is it for men to run into this ſin, (and that with ſuch painful purſuits, as many do) which he knows muſt at the beſt hand, that is, ſuppoſing he do repent of it, coſt him thus dear? but then if he do not repent, infinitely dearer: it loſes his all his title to Heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his luſt ſhall end in thoſe everlaſting burnings: For how cloſely ſoever he have acted this ſin, be it ſo that he may have ſaid with the adulterer in *Job* 25. 15. *No eye ſeeth me*, yet 'tis ſure he could not in the greateſt obſcurity ſhelter himſelf from Gods ſight, with whom *the darkneſs is no darkneſs*, *Pſalm* 139. 12. And he it is, who hath expreſly threatned to judge this ſort of offenders, *Heb.* 13. 4. *Adulterers God will judge*. God grant that all that live in this foul guilt, may ſo ſeaſonably, and ſo throughly judge themſelves, that they may prevent that ſevere and dreadful judgement of his.

His goods. 6. The *ſecond* thing to which this *Negative juſtice* to our Neighbours poſſeſſions reacheth, is *his Goods*, under which general word is contained all thoſe ſeveral ſorts of things, as *Houſe*, *Land*, *Cattel*, *Money*, and the

the like, in which he hath a right and property; these we are by the rule of this justice to suffer him to enjoy without seeking either to work him damage in any of them, or to get any of them to *our selves*: I make a difference between these two, because there may be two several grounds or motives of this injustice; the one malice, the other covetousness. SUNDAY XI.

7. The *malicious* man desires to work his neighbour mischief, though he get nothing by it himself; 'tis frequently seen, that men will make havock and spoil of the goods of one, to whom they bear a grudge, though they never design to get any thing to themselves by it, but only the pleasure of doing a spite to the other. This is a most hellish humour, directly answerable to that of the devil, who bestows all his pains and industry, not to bring in any good to himself, but only to ruine and undoe others: and how contrary it is to all rules of justice, you may see by the Precept given by God to the Jews concerning the goods of an enemy; where they were so far from being allowed a liberty of spoil and destruction, that they are expresly bound to prevent it, *Exodus* 23. 45. *If thou meet thine enemies Ox, or his Ass going astray, thou shalt surely bring it back to him again: If thou see the Ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him:* Where you see it is a debt we owe to our very enemies, to prevent that loss and damage, which by any *Malicious injustice.*

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accident he is in danger of: and that even with some labour, and pains to our selves. How horrible an injustice is it then, purposely to bring that loss and damage on him? Whoever is guilty of this, let him never excuse himself by saying, he hath not inricht himself by the spoil of his neighbour, that he hath nothing of it cleaves to his finger, for sure this *malicious injustice* is no less a fault then the *covetous one*; nay, I suppose in respect of the principle and cause, from which it flows, it may be greater, this hatred of another being worse then the immoderate love of our selves; whoever hath thus mischiefst his neighbour, he is as much bound to repair the injury, to make satisfaction for the loss, as if he had enriched himself by it.

Covetous injustice.

8. But on the other side, let not the *covetous defrauder* therefore judge his sin light because there is another, that in some one respect outweighs it; for perhaps in others his may cast the scales; certainly it does in this one, that he that is unjust for greediness of gain, is like to multiply more acts of this sin, then he that is so out of malice; for 'tis impossible any man should have so many objects of his malice, as he may have of his covetousness; there is no man at so general a defiance with all mankind that he hates every body; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable. But I shall not longer stand upon this comparison, 'tis sure they are both great and crying sins, and

and that is ground enough of abhorring each: let us descend now to the several branches of this sort of *Covetous injustice*; 'tis true they may all bear the name of robbery, or theft, for in effect they are all so, yet for methods take it will not be amiss to distinguish them into these three; *Oppression*, *Theft*, and *Deceit*. SUNDAY XI.

9. By *Oppression* I mean that open and *bare-faced robbery*, of seizing upon the possessions of others, and owning and avowing the doing so. For the doing of this there are several instruments; as first that of power, by which many Nations and Princes have been turned out of their rights, and many private men out of their estates: Sometimes again, Law is made the instrument of it; he that covets his neighbours lands or goods, pretends a claim to them, and then by corrupting of Justice by *Bribes* and *gifts*, or else over-ruling it by greatness and authority gets judgement on his side: this is a high oppression, and of the worst sort, thus to make the *Law*, which was intended for the protection and defence of mens Rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that procures, and on him that pronounces such a sentence, yea, and on the *Lawyer* too, that pleads such a cause, for by so doing he assists in the oppression; sometimes again, the very necessities of the oppressed are the means of his oppression; thus it is in the case of Extortion, and griping *Usury*: a man is in extream want of money, and this gives *Oppression.*

opportunity to the extortioner to wreſt unconſcionably from him, to which the poor man is forced to yield, to ſupply his preſent wants. And thus alſo it is often with *exacting Land-Lords*, who when their poor tenants know not how to provide themſelves elſewhere, rack and skrew them beyond the worth of the thing. All theſe and many the like are but ſeveral wayes of acting this one ſin of Oppreſſion, which becomes yet the more hainous, by how much the more helpleſs the perſon is that is thus oppreſſed, therefore the oppreſſion of the widow and fatherleſs, is in Scripture mentioned as the height of this ſin.

Gods vengeance againſt it.

10. It is indeed a moſt crying guilt, and that againſt which God hath threatned his heavy *vengeance*, as we read in divers texts of Scriptures: thus it is, *Ezek.* 18. 12. *He that hath oppreſſed the poor*, and hath ſpoiled by violence, he ſhall *ſurely die*, *his blood ſhall be upon him*; and the ſame ſentence is repeated againſt him, *ver.* 18. Indeed God hath ſo peculiarly taken upon him the protection of the poor and oppreſſed, that he is engaged as it were in honour to be their avenger, and accordingly, *Pſal.* 12. we ſee God ſolemnly declare his reſolution of appearing for them, *ver.* 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him.* The advice therefore of *Solomon* is excellent, *Prov.* 22. 22. *Rob not the poor, becauſe he is poor; neither oppreſs the afflicted in the gate, for the Lord will plead their cauſe, and will*

will ſpoil the ſoul of thoſe that ſpoiled them; they are like in the end to have little joy of the booty it brings them in, when it thus engages God againſt them. SUNDAY XI.

11. The ſecond ſort of this injuſtice is *Theft*, and of that alſo there are two kinds, the one the withholding what we ſhould pay, and the other taking from our neighbour what is already in his poſſeſſion. *Theft.*

12. Of the firſt ſort is the not paying of *debts*, whether ſuch as we have *borrowed*, or ſuch as by our own voluntary promiſe are become our debts, for they are equally due to him that can lay either of theſe claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbour that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had, (be it money, or whatſoever elſe) and ſo make him worſe then I found him. This is a very great, and very common injuſtice. Men can now adays with as great confidence deny him that *asks a debt*, as they do him that *asks an alms*, nay many times 'tis made matter of quarrel for a man to demand his own: beſides the many attendances the creditor is put to in purſuit of it, are a yet farther injury to him, by waſting his time, and taking him off from other buſineſs, and ſo he is made a loſer that way too. This is ſo great injuſtice, that I ſee not how a man can look upon any thing he poſſeſſes as his own right, *Not paying what we borrow.*

SUNDAY XI.

right, whilſt he thus denies another his. It is the duty of every man in *debt*, rather to ſtrip himſelf of all, and caſt himſelf again naked upon Gods providence, then thus to feather his neſt with the ſpoils of his neighbours. And ſurely it would prove the more thriving courſe, not only in reſpect of the bleſſing, which may be expected upon juſtice, compared with the curſe, that attends the contrary, but even in worldly prudence alſo; for he that defers paying of debts, will at laſt be forc't to it by Law, and that upon much worſe terms, then he might have done it voluntarily, with a greater charge, and with ſuch a loſs of his credit, that afterward in his greateſt neceſſities he will not know where to borrow. But the ſure way for a man to ſecure himſelf from the guilt of this injuſtice, is never to borrow more then he knows he hath means to repay, unleſs it be of one, who knowing his diſability, is willing to run the hazard. Otherwiſe he commits this ſin at the very time of borrowing; for he takes that from his neighbour upon promiſe of paying, which he knows he is never likely to reſtore to him, which is a flat robbery.

What we are bound for.

The ſame *juſtice* which ties men to pay their own debts, ties alſo every *ſurety* to pay thoſe debts of others, for which he ſtands *bound*, in caſe the principal either cannot or will not: for by being *bound*, he hath made it his own debt, and muſt in all juſtice anſwer it to the creditor, who, its preſumed, was drawn to lend on confidence of his ſecurity, and therefore is directly

rectly cheated and betrayed by him, if he see him not satisfied. If it be thought hard, that a man should pay for that which he never received benefit by; I shall yield it, so far as to be just matter of wariness to every man how he enter into such ingagements, but it can never be made an excuse for the breaking them. SUNDAY XI.

As for the other sort of *debt*, that which is brought upon a man by his own *voluntary promise*, that also cannot without great injustice be withholden: for it is now the mans right, and then 'tis no matter, by what means it came to be so. Therefore we see *David* makes it part of the description of a just man, *Psal.* 15. 4 that he *keeps his promises, yea, though they were made to his own disadvantage*; and surely he is utterly unfit to *ascend to that holy Hill*, there spoken of, either as that signifies the Church here, or Heaven hereafter, that does not punctually observe this part of justice. To this sort of debt may be reduced the wages of the servant, the hire of the labourer; and the withholding of these is a great sin, and the complaints of those that are thus injured, ascend up to God. *Behold* (saith S. *James*) *the hire of the labourers which have reaped down your fields which is of you kept back by fraud, cryeth, and the cryes of them that have reaped, are entred into the ears of the Lord of Sabbaoth:* & *Deut.* 24. 14, 15. we finde a strict command in this matter, *Thou shalt not oppress an hired servant that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it,* *What we have promised.*

for

for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee. This is one of those loud clamourous sins which will not cease crying, till it bring down Gods vengeance; and therefore though thou hast no justice to thy poor brother, yet have at least, so much mercy to thy self, as not to pull down judgments on thee by thus wronging him.

PARTITION XII.

Of Theft; Stealing; of deceit in Trust, in Traffick; of Restitution, &c.

Stealing the goods of our neighbour.

§. 1. THE second part of *Theft* is the taking from our neighbour that which is already in his possession; and this may be done either more violently, and openly, or else more closely, and sliely; the first is the manner of those that *rob* on the way, or *plunder* houses, where by force they take the goods of their neighbour; the other is the way of the *pilfering thief*, that takes away a mans goods unknown to him; I shall not dispute, which of these is the worst, 'tis enough that they are both such acts of injustice, as make men odious to God, unfit for humane society, and betray the actors to the greatest mischiefs even in this world, death it self being by Law appointed the reward of it; and there are few that follow this trade long, but at last meet with that fruit of it. I am sure 'tis mad-

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neſs for any to believe he ſhall alwayes ſteal ſecurely, for he is to contend with the induſtry of all thoſe whom he ſhall thus injure, whoſe loſſes will quicken their wits for the finding him out, and which is infinitely more, he is to ſtruggle with the juſtice of God, which doth uſually purſue ſuch men to deſtruction, even in this world; witneſs the many ſtrange diſcoveries, that have been made of the craftieſt thieves. But however, if he were ſecure from the vengeance here, I am ſure nothing but repentance and reformation can ſecure him from the vengeance of it hereafter. And now when theſe dangers are weighed, 'twill ſurely appear, that the thief makes a pitiful bargain, he ſteals his neighbours money, or cattel, and in exchange for it he muſt pay his life, or his ſoul, perhaps both; and if *the whole world be too mean a price for a ſoul*, as he tells us, *Mark* 8. 36. who beſt knew the value of them, having himſelf bought them, what a ſtrange madneſs is it, to barter them away for every petty trifle, as many do, who have got ſuch a habit of ſtealing, that not the meaneſt worthleſs thing can eſcape their fingers? Under this head of *theft* may be ranked the *receivers* of *ſtoln* goods, whether thoſe that take them, as partners in the theft, or thoſe that buy them, when they know or believe they are ſtolen. This many (that pretend much to abhor theft) are guilty of, when they can by it, buy the the thing a little cheaper then the common rate. And here SUNDAY XII.

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SUNDAY XII. also comes in the concealing of any goods a man findes of his neighbours, which whosoever restores not, if he know, or can learn out the owner, is no better then a thief; for he withholds from his neighbour that which properly belongs to him: and sure 'twill not be uncharitable to say, that he that will do this, would likewise commit the grosser theft, were he by that no more in danger of Law then in this he is.

Deceit. The *third* part of injustice is *Deceit*, and in that there may be as many acts as there are occasions of entercourse and dealing between man and man.

2. It will be impossible to name them all, but I think they will be contained under these two general *deceits*, in matters of *Trust*, and in matters of *Traffick*, or bargaining; unless it be that of *Gaming*, which therefore here by the way, I must tell you, is as much a *fraud* and *deceit* as any of the rest.

In trust. 3. He that deceives a man in any *Trust* that is committed to him, is guilty of a great injustice, and that the most treacherous sort of one, it is the joyning of two great sins in one, *defrauding*, and *promise-breaking*; for in all trusts there is a promise implyed, if not expresst; for the very accepting of the *trust* contains under it a promise of fidelity; these trusts are broken sometimes to the living, sometimes to the dead; to the living there are many wayes of doing it, according to the several kinds of the *trust*; sometimes a trust

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is more general, like that of *Potiphar* to *Joſeph, Gen.* 39. 4. a man commits to another all that he hath, and thus Guardians of children, and ſometimes ſtewards are intruſted; ſometimes again it is more limited, and reſtrained to ſome one ſpecial thing: a man intruſts another to bargain, or deal for him in ſuch a particular, or he puts ſome one thing into his hands, to manage and diſpoſe: thus among *ſervants* it is uſually for one to be intruſted with one part of the Maſters goods, and another with another part of them. Now in all theſe, and the like caſes, whoſoever acts not for him that intruſts him, with the ſame faithfulneſs, that he would for himſelf, but ſhall either careleſly loſe, or prodigally imbezle the things committed to him, or elſe convert them to his own uſe, he is guilty of this great ſin of betraying a truſt to the living. In like manner he that being intruſted with the *execution* of a *dead* mans *Teſtament*, acts not according to the known intention of the dead man, but enriches himſelf by what is aſſigned to others, he is guilty of this ſin, in reſpect of the dead, which is ſo much the greater, by how much the dead hath no means of remedy and redreſs, as the living may have. It is a kind of *robbing* of *graves*, which is a theft of which men naturally have ſuch a horrour, that he muſt be a very hardned thief, that can attempt it. But either of theſe frauds are made yet more hainous, when either God, or the poor are immediately concern'd

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cerned in it, that is, when any thing is committed to a man, for the uſes either of piety, or charity; this adds ſacriledge to both the fraud and the treachery, and ſo gives him title to all thoſe curſes that attend thoſe ſeveral ſins, which are ſo heavy, that he that for the preſent gain will adventure on them, makes as ill, nay, a much worſe bargain, then *Gehazi*, 2 Kings 5. 27. who *by getting the rayment of Naaman got his leproſie too.*

In Traffick.

4. The ſecond ſort of *fraud* is in matters of *traffick* and *bargain*, wherein there may be deceit both in the ſeller, and buyer; that of the ſeller is commonly either in concealing the faults of the commodity, or elſe in over-rating it.

The ſellers concealing the faults of his ware.

5. The wayes of *concealing* its faults are ordinarily theſe, either *firſt* by denying that it hath any ſuch fault, nay, perhaps commending it for the direct contrary quality, and this is down-right lying, and ſo adds that ſin to the other, and if that ly be confirmed by an oath, as it is too uſually, then the yet greater guilt of perjury comes in alſo; and then, what a heap of ſins is here gathered together? abundantly enough to ſink any poor ſoul to deſtruction, and all this only to skrew a little more money out of his neighbours pocket, and that ſometimes ſo very little, that 'tis a miracle that any man that thinks he has a Soul, can ſet it at ſo miſerable a contemptible price. A *ſecond* means of *concealing* is by uſing ſome Art to the thing, to make it look fair, and to

hide

hide the faults of it, and this is acting a lye, though it be not ſpeaking one, which amounts to the ſame thing, and has ſurely in this caſe as much of the intention of cheating, and defrauding, as the moſt impudent forſwearing can have. A *Third* means, is the picking out ignorant Chapmen; This is, I believe, an Art too well known among *Tradeſmen*, who will not bring out their faulty wares to men of skill, but keep them to put off to ſuch, whoſe unskilfulneſs may make them paſſable with them: and this is ſtill the ſame deceit with the former; for it all tends to the ſame end, the couſening and defrauding of the Chapmen, and then it is not much odds, whether I make uſe of my own Art, or his weakneſs for the purpoſe. This is certain, he that will do juſtly, muſt let his Chapman know what he buyes; and if his own skill enable him not to judge, (nay if he do not actually find out the fault) thou art bound to tell it him, otherwiſe thou makeſt him pay for ſomewhat which is not there, he preſuming there is that good quality in it, which thou knoweſt is not, and therefore thou mayeſt as honeſtly take his money for ſome goods of another mans, which thou knoweſt thou canſt never put into his poſſeſſion, which I ſuppoſe no man will deny to be an arrant cheat. To this head of *concealment* may be referred that deceit of *falſe weights* and *meaſures*, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commo-

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dity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon*, *Prov.* 11. 1. with this note upon it, that *it is an abomination to the Lord.*

His over-rating it.

6. The *second* part of fraud in the seller, lyes in *over-rating* the commodity; though he have not disguised, or concealed the faults of it, and so have dealt fairly in that respect, yet if he set an unreasonable price upon it, he defrauds the buyer: I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all Tradesmen are presumed to be allowed in the Sale: Whatever is beyond this must in all likelyhood be fetcht in by some of these wayes: As *first*, by taking advantage of the buyers ignorance in the value of the thing, which is the same with doing it in the goodness, which hath already been shewed to be a deceit; or *secondly*, by taking advantage of his necessity: Thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the Dice upon him; but this is that very sin of Extortion, and oppression spoken of before; for it is sure, nothing can justly raise the price of any thing, but either its becoming dearer to thee, or its being someway better in its self; but the necessity of thy brother causes neither of these; his nakedness doth not make the clothes thou sellest him stand thee in ever the more, neither doth it make them any way better; and there-

therefore to rate them ever the higher, is to change thy way of trading, and ſell even the wants and neceſſities of thy neighbour, which ſure is a very unlawful vocation. Or *thirdly*, it may be by taking advantage of the indiſcretion of the Chapman. A man perhaps earneſtly fancies ſuch a thing, and then ſuffers that fancy ſo to over-rule his reaſon, that he reſolves to have it upon any terms. If thou findeſt this in him, and thereupon raiſeſt thy rate, this is to make him buy his folly, which is of all others the deareſt purchaſe; 'tis ſure his fancy adds nothing to the real value, no more then his neceſſity did in the former caſe, and therefore ſhould not add to the price. He therefore that will deal juſtly in the buſineſs of ſelling, muſt not catch at all advantages, which the temper of his Chapman may give, but conſider ſoberly, what the thing is worth, and what he would afford it for to another, of whom he had no ſuch advantage, and accordingly rate it to him at no higher a price. SUNDAY XII.

7. On the *Buyers* part there are not ordinarily ſo many opportunities of *fraud*; yet it is poſſible a man may ſometimes happen to ſell ſomewhat, the worth whereof he is not acquainted with, and then it will be as unjuſt for the buyer to make gain by his ignorance, as in the other caſe it was for the ſeller: but that which often falls out, is the caſe of neceſſity, which may as probably fall on the ſellers ſide, as the buyers: A mans wants compel *Fraud in the Buyer.*

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him to sell, and permit him not to stay to make the best bargain, but forces him to take the first offer; and here for the buyer to grate upon him, because he sees him in that strait, is the same fault which I before shewed it to be in the seller.

Many temptations to deceit in Traffick.

8. In this whole business of *Traffick* there are so many opportunities of deceit, that a man had need fence himself with a very firm resolution, nay, love of justice, or he will be in danger to fall under temptation; for as the wise man speakes, *Eccles.* 27. 2. *As a Nail sticks fast between the joynings of the Stones*; so doth sin stick close between *buying* and *selling*; it is so interwoven with all Trades, so mixt with the very first principles and grounds of them, that it is taught together with them, and so becomes part of the Art; so that he is now adayes scarce thought fit to manage a Trade, that wants it, while he that hath most of this black Art of defrauding, applauds and huggs himself, nay, perhaps boasts to others, how he hath over-reacht his neighbour.

The commonness of injustice a reproach to Christianity.

What an intolerable shame is this, that we *Christians*, who are by the precepts of our Master set to those higher duties of Charity, should instead of practising them, quite unlearn those common rules of justice, which meer Nature teaches? For, I think, I may say, there are none of those several branches of injustice towards the possessions of our neighbour, which would not be adjudged to be so by any sober Heathen; so that, as Saint

Paul

Paul tells those of the Circumcision, that the Name of God *was blasphemed among the Gentiles*, by that unagreeableness that was betwixt their practice, and their Law, *Rom.* 2. 24. So now may it be said of us, that the *Name of Christ is blasphemed among the Turks and Heathens*, by the vile and scandalous lives of us, who call our selves Christians, and particularly in this sin of injustice; for shame let us at last endeavour to wipe off this reproach from our profession, by leaving these practices, to which methinks this one single consideration should be enough to perswade us. SUNDAY XII.

9. Yet besides this, there want not other, among which, one there is of such a nature, as may prevail with the arranteſt worldling, and that is, that this course doth not really tend to the enriching of him; there is a secret curse goes along with it, which like a Canker eats out all the benefit was expected from it. This no man can doubt that believes the Scripture, where there are multitudes of Texts to this purpose: thus *Prov.* 22. 16. *He that oppresseth the poor to encrease his riches, shall surely come to want.* So *Habbak.* 2. 6. *Woe to him that encreaseth that which is not his, how long? And he that ladeth himself with thick Clay: shall they not rise up suddenly that shall bite thee, and awake that shall vex thee? And thou shalt be for booties to them.* This is commonly the fortune of those that spoil and deceive others, they at last meet with some that do the like to them. But the place in *Zachary* *It is not the way to enrich a man.*

SUNDAY XII. is most full to this purpose, *Chap.* 5. where under the sign of a flying roll is signified the curse that goes forth against this sin, Verse 4. *I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the Thief, and into the house of him that sweareth falsly by my Name, and it shall consume it with the timber thereof, and with the stones thereof.* Where you see, theft and perjury are the two sins, against which this curse is aimed (and they too often go together in the matter of defrauding) and the nature of this curse is, to *consume the house*, to make an utter destruction of all that belongs to him that is guilty of either of these sins. Thus whilest thou art ravening after thy neighbours goods, or house, thou art but gathering fuel to burn thine own. And the effect of these threatnings of God we dayly see in the strange improsperousness of ill gotten estates, which every man is apt enough to observe in other mens cases: he that sees his neighbour decline in his estate, can presently call to mind, This was gotten by oppression or deceit; yet so sottish are we, so bewitcht with the love of gain, that he that makes this observation, can seldom turn it to his own use, is never the less greedy, or unjust himself for that vengeance he discerns upon others.

It ruines the Soul eternally.

10. But alas! if thou couldest be sure that thy unjust possessions, should not be torn from thee, yet when thou remembrest, how dear thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest

thinkeſt thou haſt been very cunning, when thou haſt over-reacht thy brother; but God knows all the while, there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul: the Devil herein deals with thee as Fiſhers uſe to do; thoſe that will catch a great fiſh, will bait the hook with a leſs, and ſo the great one coming with greedineſs to devour that, is himſelf taken: So thou that art gaping to ſwallow up thy poor brother, art thy ſelf made a prey to that great devourer. And alas! what will it eaſe thee in Hell that thou haſt left wealth behind thee upon earth, when thou ſhalt there want that, which the meaneſt begger here enjoys, even a drop of water to cool thy tongue? Conſider this, and from henceforth reſolve to imploy all that pains and diligence thou haſt uſed to deceive others, in reſcuing thy ſelf from the frauds of the grand deceiver.

The neceſſity of Reſtitution.

11. To this purpoſe it is abſolutely neceſſary, that thou make *Reſtitution* to all whom thou haſt wronged: For as long as thou keepeſt any thing of the unjuſt gain, 'tis as it were an earneſt-peny from the Devil, which gives him full right to thy Soul. But perhaps it may be ſaid, It will not in all caſes be poſſible to make reſtitution to the wronged party, peradventure he may be dead; in that caſe then make it to his Heirs, to whom his right deſcends. But it may further be *objected*, That he that hath long gone on in a

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course of fraud, may have injured many, that he cannot now remember, and many, that he has no means of finding out: in this case all I can advise is this: First, to be as diligent as is possible, both in recalling to minde who they were, and endeavouring to finde them out; and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor, and that they may not be made by halfs, be as careful as thou canst to reckon every the least mite of unjust gain; but when that cannot exactly be done, as 'tis sure it cannot by those who have multiplyed the Acts of fraud, yet even there let them make some general measures, whereby to proportion their restitution: as for example, a *Tradesman* that cannot remember how much he hath cheated in every single parcel, yet may possibly gues in the gross whether he have usually over-reacht to the value of a third, or a fourth part of the wares, and then what proportion soever he thinks he has so defrauded, the same proportion let him now give out of that estate he hath raised by his trade: but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short of the Restitution, but rather go on the other hand, and be sure rather to give too much, then too little. If he do happen to give somewhat over, he need not grudge the charge of such a *sin-offering*, and 'tis sure he will not, if he do heartily desire an *atone-*

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ment. Many other difficulties there may be in this business of *restitution*, which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horrour ought men to have of running into the sin of *injustice*, which it will be so difficult, if not impossible for them to repair, and the more careful ought they to be to mortifie that which is the root of all injustice, to wit, *Covetousness*. SUNDAY XIII.

PARTITION XIII.

Of False Reports, False witness, Slanders, Whisperings, Of scoffing for infirmities, Calamities, Sins, &c. Of Positive Justice, Truth, Of Lying. Of Envy and detraction. Of Gratitude, &c.

§. 1. THE Fourth Branch of *Negative Justice* concerns the *Credit* of our neighbours, which we are not to lessen, or impair by any means, particularly not by false Reports: Of false reports there may be *two sorts*, the *one* is when a man sayes something of his neighbour, which he directly knows to be false, the *other* when possibly he has some slight surmise, or jealousie of the thing *His credit.*

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thing; but that upon such weak grounds, that 'tis as likely to be false as true. In either of these cases, there is a great guilt lies upon the reporter. That there doth so in the first of them, no body will doubt, every one acknowledging that it is the greatest baseness to invent a *lie* of another; but there is as little reason to question the other, for he that reports a thing as a truth, which is but uncertain, is a liar also, or if he do not report it as a certainty, but only as a probability, yet then though he be not guilty of the lie, yet he is of the injustice of robbing his neighbour of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousie will, if once it be spread abroad, serve for that purpose; and sure it is a most horrible injustice upon every slight surmize and fancy, to hazzard the bringing so great an evil upon another; especially when it is considered, that those surmizes commonly spring rather from some censoriousness, peevishness, or malice in the surmizer, then from any real fault in the person so suspected.

False witness.

2. The manner of spreading these false reports of both kinds, is not alwayes the same; sometimes it is more *open* and avowed, sometimes more *close* and private: the open is many times by *false witness* before the Court of Justice: and this not only hurts a man in his credit, but in other respects also: 'tis the delivering him up to the punishment of the Law, and

and according to the nature of the crime pre- SUNDAY
tended, does him more or less mischief; but if XIII.
it be of the highest kinde, it may concern *his life*, as we see it did in *Naboth's* case, 1 *Kings* 21. How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now to consider it only, as it touches the credit; and to that it is a most grievous wound, thus to have a crime publickly witnessed against one, and such as is scarce curable by any thing that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a most outragious injustice to his neighbour; this is that which is expressly forbidden in the *ninth Commandment*, and was by God appointed to be punisht by the inflicting of the *very same suffering* upon him, which his false testimony aimed to bring upon the other. *Deut.* 19. 16.

3. The second open way of spreading these reports, is by a *publick* and common declaring of them; though not before the Magistrate, as in the other case, yet *in all companies*, and before such as are likely to carry it farther, and this is usually done with bitter railings and reproaches, it being an ordinary Art of slanderers, to *revile* those whom they slander, that so by the sharpness of the accusation, they may have the greater impression in the minds of the hearers; this both in respect of the slander, and the railing, is a high injury, *Publick slanders.*

SUNDAY XIII. injury, and both of them such, as debar the committers from Heaven; thus *Psal.* 15. where the upright man is described, that shall have his part there, this is one special thing, vers. 3. *That he slandreth not his neighbour.* And for railing the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the *Church here by excommunication*, as you may see 1 *Cor.* 15. 11. and from the Kingdom of God hereafter, as it is, 1 *Corinth.* 6. 10.

Whispering. 4. The other more close and private way of spreading such reports is that of the *Whisperer*, he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less publick, but rather more; this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale, as a secret from one, thinks to please some body else, by delivering it as a secret to him also; and so it passes from one hand to another, till at last it spread over a whole Town: this sort of slanderer is of all others the most dangerous, for he works in the *dark*, tyes all he speaks to, not to own him as the author, so that whereas in the more publick accusations, the party may have some means of clearing himself and detecting his accuser, here he shall have no possibility of that, the slander, like a secret poison, works incu-

rable

able effects, before ever the man discern it. This sin of whispering is by Saint *Paul* mentioned among those great crimes, which are the effects of a reprobate mind, *Rom.* 1. 29. It is indeed one of the most incurable wounds of this sword of the tongue; the very bane and pest of humane society: and that which not only robs single persons of their good names, but oftentimes whole families, nay, publick Societies of men of their peace; what ruines, what confusions hath this one sin wrought in the world? 'Tis *Solomons* observation, *Prov.* 18. 28. that a *Whisperer separateth chief friends*, and sure one may truely say of tongues thus imployed, that they are *set on fire of Hell*, as Saint *James* saith, Chap. 3. 6. SUNDAY XIII.

5. This is such a guilt that we are to beware of all the *degrees* of approach to it, of which there are several steps; the *first* is the giving ear to, and cherishing of those that come with slanders, for they that entertain and receive them, incourage them in the practice; for as our common proverb sayes, If there were no Receivers, there would be no Thief; so if there were none that would give an ear to tales, there would be no tale-barers. A *second* step is, the giving too easie credit to them, for this helps them to attain part of their end. They desire to get a general ill opinion of such a man, but the way of doing it must be by causing it, *first*, in particular men: and if thou suffer them to do it in thee, they have *Several steps towards this sin.*

SUNDAY XIII. have so far prospered in their aim. And for thy own part thou doest a great injustice to thy neighbour to believe ill of him without a just ground, which the accusation of such a person certainly is not. A *third* step is the reporting to others, what is thus told thee; by which thou makest thy self directly a party in the slander, and after thou hast unjustly withdrawn from thy neighbour thy own good opinion, endeavourest to rob him also of that of others. This is very little below the guilt of the *first whisperer*, and tends as much to the ruine of our neighbours credit. And these several degrees have so close a dependence one upon another, that it will be very hard for him that allows himself the *first*, to escape the other; and indeed he that can take delight to hear his neighbour defamed, may well be presumed of so malicious a humour, that 'tis not likely he should stick at spreading the slander. He therefore that will preserve his innocence in this matter, must never in the least degree cherish or countenance any that brings these false reports. And it is not less necessary to his peace, then to his innocency; for he that once entertains them, must never expect quiet, but shall be continually incited, and stirred up even against his nearest and dearest relations; so that this whisperer, and slanderer is to be look't on by all, as a common enemy, he being so as well to those to whom, as of whom he speaks.

6. But besides *this* grosser way of *slandering*,

ing, there is *another*, whereby we may impair, and leſſen the *credit* of our neighbour, and that is by *contempt* and *deſpiſing*, one common effect whereof is *ſcoffing*, and deriding him. This is very injurious to a mans reputation. For the generality of men do rather take up opinions upon truſt, then judgement; and therefore if they ſee a man deſpiſed, and ſcorned, they will be apt to do the like. But beſides this effect of it, there is a preſent injuſtice in the very act of deſpiſing, and ſcorning others. There are ordinarily but three things which are made the occaſions of it, (unleſs it be with ſuch, with whom vertue and godlineſs are made the moſt reproachful things, and ſuch deſpiſing is not only an injury to our neighbour, but even to God himſelf, for whoſe ſake it is, that he is ſo deſpiſed) thoſe three are *firſt* the *infirmities*, *ſecondly* the *calamities*, *thirdly* the *ſins* of a man, and each of theſe are very far from being ground of our triumphing over him.

Deſpiſing and ſcoffing.

7. *Firſt*, for *infirmities*, be they either of body or mind, the deformity and unhandſomneſs of the one, or the weakneſs, and folly of the other, they are things out of his power to help, they are not his faults, but the wiſe diſpenſations of the great Creator, who beſtows the excellency of body and mind, as he pleaſes, and therefore to ſcorn a man, becauſe he hath them not, is in effect to reproach God who gave them not to him.

For infirmities.

8. So alſo for the *calamities*, and miſeries, that

For calamities.

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that befall a man, be it want or ſickneſs, or what ever elſe, theſe alſo come by the providence of God, who raiſeth up, and pulleth down, as ſeems good to him, and it belongs not to us to judge, what are the motives to him to do ſo, as many do, who upon any affliction that befalls another, are preſently concluding, that ſure it is ſome extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This raſh judgement our Saviour reproves in the *Jews*, *Luke* 13. where on occaſion of the extraordinary ſufferings of the *Galileans*, he asks them verſe 2. *Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? I tell you nay, but except you repent, ye ſhall all likewiſe periſh:* When we ſee Gods hand heavy upon others, it is no part of our buſineſs to judge them, but our ſelves, and by repentance to prevent, what our own ſins have deſerved. But to reproach, and revile any that are in affliction, is that barbarous cruelty, taken notice of by the *Pſalmiſt*, as the height of wickedneſs, *Pſal.* 69. 26. *They perſecute him whom thou haſt ſmitten, and they talk to the grief of them whom thou haſt wounded:* In all the miſeries of others, compaſſion becomes a debt to them; how unjuſt are they then, that inſtead of paying them that debt, afflict them with ſcorn and reproach?

For ſins.

9. Nay the very *ſins* of men, though as they have more of their *wills* in them, they may

may seem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things, which of all others make a man the most miserable. In all these cases, if we consider how subject we are to the like our selves; and that it is only Gods mercy to us, by which we are preserved from the worst that any man else is under, it will surely better become us to look up to him with thankfulness, then down on them with contempt and despising. Thus you see *the direct* injustice of *scorning* and *contemning* our brethren, to which when *that other* is added, which naturally follows, as a consequent of this; to wit, the begetting the like contempt in others, there can sure be no doubt of its being a great and *horrible injustice* to our neighbour in respect of his credit. SUNDAY XIII.

10. Now how great the injury of *destroying* a mans *credit* is, may be measured by these two things; first, the value of the thing he is robb'd of, and secondly the difficulty of making reparations. For the first, 'tis commonly known, that a mans good name is a thing he holds most precious, oftentimes dearer then his life, as we see by the hazards men sometimes run to preserve even a mistaken reputation; but 'tis sure, it is that, which hath even by sober men been esteemed one of the greatest happinesses of life: And to some sort of men, such especially as subsist by dealings in the world, 'tis so necessary, that it may well be reckoned *Destroying the credit, a great injury.*

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koned as the means of their livelyhood, and then ſure, 'tis no ſlight matter to rob a man of what is thus valuable to him.

And irreparable.

11. Secondly, the difficulty of making *reparations* increaſeth the injury, and that is ſuch in this caſe of defamation, that I may rather call it an impoſſibility, then a difficulty. For when men are poſſeſt of an ill opinion of a perſon, 'tis no eaſie matter to work it out; ſo that the ſlanderer is herein like a *young Conjurer, that raiſes a Devil he knows not how to lay again.* Nay, ſuppoſe men were generally as willing to lay down ill conceits of their neighbours, as they are to take them up, yet how is it poſſible for him that makes even the moſt publick recantation of his ſlander, to be ſure that every man that hath come to the hearing of the one, ſhall do ſo of the other alſo? And if there be but one perſon, that doth not, (as probably there will be many) then is the reparation ſtill ſhort of the injury.

Yet every guilty perſon muſt do all he can to repair the injury.

12. This conſideration is very fit to make men afraid of doing this wrong to their neighbour; but let it not be made uſe of to excuſe thoſe that have already done the wrong, from endeavouring to make the beſt *reparations* they can; for though 'tis odds, it will not equal the injury, yet let them however do what they are able towards it: And this is ſo neceſſary towards the obtaining pardon of the ſin, that none muſt expect the one, that do not perform the other. Whoſoever therefore ſets himſelf to repent of his faults

of

of this kind, must by all prudent means endea- SUNDAY
vour to restore his neighbour to that degree of XIII.
credit he hath deprived him of; and if that be not to be done without bringing the shame upon himself, of confessing publickly the slander, he must rather submit to that, then be wanting to this necessary part of justice, which he owes to the wronged party.

13. Thus I have gone through these four branches of *Negative Justice* to our Neighbour; wherein we must yet further observe, that this justice binds us, not only in respect of our words and actions, but of our very thoughts and affections also; we are not only forbid to hurt, but to hate; not only restrained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, nor delight in them after they are befallen him: we must take no pleasure either in the sin of his Soul, or hurt of his body; we must not envy him any good thing he enjoyes, nor so much as *wish* to possess our selves of it: neither will it suffice us, that we so bridle our tongue, that we neither slander, nor revile, if we have that malice in our hearts, which makes us wish his discredit; or rejoyce, when we find it procured, though we have no hand in the procuring it. This is the peculiar property of *Gods Laws*, that they reach to the *heart*; whereas mens can extend only to the words and actions; and the reason is clear, because he is the only Law-giver, that can see what is in the

Justice in the thoughts.

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heart, therefore if there were the perfectest innocency in our tongue and hands, yet if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov.* 4. 23. *Keep thy heart with all diligence, for out of it are the issues of life.* Let us strictly guard that, so that no malicious unjust thought enter there; and that not only, as it may be the means of betraying us to the grosser act, but also as it is in it self such a pollution in Gods sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, *Mat.* 5. 8. *Blessed are the pure in heart, for they shall see God.*

Positive Justice.

14. I come now to speak of the *Positive* part of *Justice*, which is the yielding to every man that which by any kinde of right he may challenge from us. Of these dues there are *some* that are general to all mankind, others that are restrained within some certain conditions and qualities of men, and become due only by vertue of those qualifications.

Speaking Truth a due to all men.

15. Of the first sort, that is, those that are due to all men, we may reckon first the speaking *Truth*, which is a common debt we owe to all mankind; speech is given us as the instrument of intercourse and society one with another, the means of discovering the mind which otherwise lies hid and concealed, so that were it not for this, our conversations would be but the same as of beasts: Now this being intended for the good and advantage

vantage of mankind, 'tis a due to it, that it be used to that purpose; but he that Lies, is so far from paying that debt, that on the contrary he makes his speech the means of injuring and deceiving him he speaks to. SUNDAY XIII.

16. There might much be said to shew the several sorts of Obligations we lye under to speak *truth* to all men; but supposing I write to Christians, I need not insist upon any other, then the Commands we have of it in Scripture; thus Eph. 4. 25. the Apostle commands, that *putting away lying, they speak every man truth with his neighbour*: And again, *Col.* 3. 9. *Lye not one to another*: and *Prov.* 6. 17. *a lying tongue is mentioned as one* of those things that are *abominations to the Lord.* Yea so much doth he hate a ly, that it is not the most pious and religious end, that can reconcile him to it; the man that lyes, though in a zeal to Gods glory, shall yet be judged as a sinner, *Rom.* 3. 7. What shall then become of those multitudes of men that ly on quite other ends? Some out of malice, to mischief others; some out of covetousness to defraud their neighbours; some out of pride, to set themselves out; and some out of fear, to avoid a danger, or hide a fault. But of a yet stranger sort, then all these, are those, that do it without any discernable temptation, that will tell lyes by way of story, take pleasure in telling incredible things, from which themselves reap nothing, but the reputation of impertinent *lyars.* *Lying expressly forbidden in Scripture.*

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The great commonness and folly of this sin.

17. Among these divers kinds of falshoods, *Truth* is become such a *rarity* among us, that it is a most difficult matter, to find such a man as *David* describes, *Psalm* 15. 2. *That speaketh the truth from his heart.* Men have so glibbed their tongues to lying, that they do it familiarly upon any or no occasion, never thinking that they are observed either by God or man. But they are extremely deceived in both; for there is scarce any sin (that is at all endeavoured to be hid) which is more discernable even to men: they that have a custom of lying, seldom fail (be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin meets with greater scorn and reproach; a Lyar being by all accounted a title of the greatest infamy, and shame. But as for God, 'tis madness to hope that all their Arts can disguise them from him, who needs none of those casual wayes of discovery which men do, but sees the heart, and so knows at the very instant of speaking, the falshood of what is said: and then by his Title of *the God of Truth*, is tyed not only to hate, but punish it: and accordingly you see, *Rev.* 22. that the lyars are in the number of those that are *shut out of the new Jerusalem*; and not only so, but also have their *part in the lake that burneth with Fire and Brimstone.* If therefore thou be not of the humour of that unjust Judge Christ speaks of, *Luke* 18. 2. who *neither feared God, nor regarded man,*

man, thou must resolve on this part of Justice, the putting away lying, which is abhorred by both. SUNDAY XIII.

18. A *second* thing we owe to all is *Humanity* and *Courtesie* of behaviour, contrary to that sullen churlishness we find spoken of in *Nabal*, who was of such a temper, *that a man could not speak to him*, 1 *Sam.* 25. 17. There is sure so much of respect due to the very nature of mankind, that no accidental advantage of health or honour, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behaviour to any that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of thus contemning it. *Courteous behaviour due to all men.*

19. This is the common guilt of all *proud* and *haughty* persons, who are so busie in admiring themselves, that they over-look all that is valuable in others, and so think they owe not so much as common civility to other men, whilest they set up themselves, as *Nebuchadnezzar* did *his Image, to be worshipped of all.* This is sure very contrary to what the Apostle exhorts, *Rom.* 12. 10. *In honour prefer one another*; And again, *Phil.* 2. 4. *Look not every man on his own things, but every man also on the things of others*; and let such re- *Not payed by the proud man.*

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member the ſentence of our bleſſed Saviour, *Luke.* 14. 11. *He that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted,* which we often find made good to us, in the ſtrange down-falls of proud men. And it is no wonder, for this ſin makes both God and men our enemies; God, as the Scripture every where teſtifies, abhors it, and all that are guilty of it, and men are by means of it uſed ſo contemptuouſly and unkindly by us, that they are by nothing more provoked againſt us; and then whom God and man thus reſiſt, who ſhall ſecure and uphold?

Meekneſs a due to all men.

20. A *Third* thing we owe to all is *Meekneſs*; that is, ſuch a patience and gentleneſs towards all, as may bridle that mad paſſion of anger, which is not only very uneaſie to our ſelves, as hath already been ſhewed, but alſo very miſchievous to our neighbours, as the many outrages, that are oft committed in it, do abundantly teſtifie. That this duty of *meekneſs* is to be extended to all men, there is no doubt; for the Apoſtle in expreſs words commands it, 1 *Theſ.* 5. 14. *Be patient towards all men,* and that, it ſhould ſeem, in ſpite of all provocation to the contrary, for the very next words are, *See that none render evill for evill, or railing for railing:* and *Timothy* is commanded to exerciſe this *meekneſs* even towards them who oppoſe themſelves againſt the Doctrine of the Goſpel, 2 *Tim.* 2. 25. which was a caſe, wherein ſome heat would probably have been allowed, if it might have been in any.

21. This

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Brawling very inſufferable.

21. This vertue of *meekneſs* is ſo neceſſary to the preſerving the peace of the world, that it is no wonder, that Chriſt, who came to plant peace among men, ſhould enjoyn *meekneſs* to all. I am ſure the contrary effects of rage and anger are every where diſcernable; it breeds diſquiet in Kingdoms, in Neighbourhoods, in Families, and even between the neereſt relations; 'tis ſuch a humour, that *Solomon* warns us never to enter a friendſhip with a man that is of it, Prov. 22. 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go.* It makes a man unfit to be either friend or companion, and indeed makes one inſufferable to all that have to do with one, as we are again taught by *Solomon*, Prov. 21. 19. Where he prefers the *dwelling in a wilderneſs, rather then with a contentious and angry woman*; and yet a woman has ordinarily only that one weapon of the tongue to offend with. Indeed to any that have not the ſame unquietneſs of humour, there can ſcarce be a greater uneaſineſs, then to converſe with thoſe that have it, though it never proceed farther then words. How great this ſin is, we may judge by what our Saviour ſayes of it. *Matth.* 5. where there are ſeveral degrees of puniſhment allotted to ſeveral degrees of it; but alas! we dayly outgo that which he there ſets as the higheſt ſtep of this ſin; the calling *Thou fool*, is a modeſt ſort of reviling, compared with thoſe multitudes of bitter reproaches we uſe in our rages.

22. Nay

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It leads to that great sin of cursing.

22. Nay, we often go yet higher; reproaches serve not our turn, but we must *curse* too. How common is it to hear men use the horridst execrations and *cursings* upon every the slightest cause of displeasure? Nay, perhaps without any cause at all; so utterly have we forgot the rule of the Apostle, *Rom.* 12. 14. *Bless and curse not*; Yea, the precept of our blessed Saviour himself, *Matth.* 5. 44. *Pray for those that despitefully use you:* Christ bids us pray for those who do us all injury, and we are often *cursing* those who do us none. This is a kind of saying our prayers backward indeed, which is said to be part of the Ceremony the Devil uses at the making of a *Witch*, and we have in this case also reason to look on it, as a means of bringing us into acquaintance and league with that accursed spirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be Citizens of the *New Jerusalem*, but marks us out for inhabitants of that *land of darkness*. I conclude this with the advice of the Apostle, *Eph.* 4. 31. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.*

Particular dues.

23. Having spoken thus far of those common dues, wherein all men are concerned and have a right, I am now to proceed to those other sorts of dues, which belong to particular persons, by vertue of some special qualification. These qualifications

tions may be of *three* kindes, that of *excellency*, that of *Want*, and that of *Relation*. SUNDAY XIII.

24. By that of *excellency*, I mean any extraordinary gifts, or endowments of a person; such as wisdom, learning, and the like, but especially grace. These being the singular gifts of God, have a great value and respect due to them, wheresoever they are to be found; and this we must readily pay by a willing and glad acknowledgement of those his gifts in any he has bestowed them on, and bearing them a reverence and respect, answerable thereunto, and not out of an overweening of our own excellencies, despise and undervalue those of others, as they do who will yield nothing to be reason, but what themselves speak, nor any thing piety, but what agrees with their own practice. *A respect due to men of extraordinary gifts.*

25. Also we must not *envy* or grudge that they have those gifts, for that is not only an injustice to them, but injurious also to God who gave them, as it is at large set forth in the *parable* of the *labourers*, *Matth.* 20. where he asks them who grumbled at the masters bounty to others, *Is it not lawful for me to do what I will with my own, Is thine eye evil because mine is good?* This envying at Gods goodness to others, is in effect a murmuring against God, who thus disposes it; neither can there be a greater, and more direct opposition against him, then for me to hate and wish ill to a man, for no other reason, but because God has loved and done well to him. *We are not to envy them.*

And

SUNDAY XIII. And then in respect of the *man*, 'tis the most unreasonable thing in the world, to love him the less, merely because he has those good qualities, for which I ought to love him more.

Nor detract from them. 26. Neither must we detract from the excellencies of others, we must not seek to eclipse or darken them by denying either the kinds, or degrees of them, by that means to take off that esteem which is due to them. This sin of detraction is generally the effect of the former, of envy; he that envies a mans worth, will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak slightly of his excellencies; or if they be so apparent, that he knows not how to cloud them, he will try if he can by reporting some either real, or feigned infirmity of his, take off from the value of the other, and so by calling in some *dead flies*, as the wise man speaks, *Eccles.* 10. 1. strive to *corrupt the savour of the ointment*. This is a great injustice, and directly contrary to that duty we owe, of acknowledging and reverencing the gifts of God in our brethren.

The folly of both those sins. 27. And both those sins of envy, and *detraction* do usually prove as great follies, as wickedness; the envy constantly brings pain and torment to a mans self, whereas if he could but cheerfully and gladly look on those good things of anothers, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him:

him: but beſides that thoſe gifts of his brother may be many wayes helpful to him; his wiſdom and learning may give him inſtruction; his piety and vertue, example, &c. But all this the envious man loſeth, and hath nothing in exchange for it, but a continnal fretting, and gnawing of heart. SUNDAY XIII.

28. And then for detraction, that can hardly be ſo managed, but it will be found out; he that is ſtill putting in Caveats againſt mens good thoughts of others, will quickly diſcover himſelf to do it out of envy, and then that will be ſure to leſſen their eſteem of himſelf, but not of thoſe he envies, it being a ſort of bearing teſtimony to thoſe excellencies, that he thinks them worth the envying.

29. What hath been ſaid of the value and reſpect due to thoſe excellencies of the mind, may in a lower degree be applyed to the outward advantages of honour, greatneſs and the like. Theſe though they are not of equal value with the former (and ſuch for which no man is to prize himſelf) yet in regard that theſe degrees and diſtinctions of men are by Gods wiſe providence diſpoſed, for the better ordering of the world, there is ſuch a *civil reſpect* due to thoſe, to whom God hath diſpenc'd them, as may beſt preſerve that order, for which they were intended. Therefore all inferiours are to behave themſelves to their ſuperiours with modeſty and reſpect, and not by a rude boldneſs confound that order which it hath pleaſed God to ſet in the world, but accord- *A reſpect due to men in regard of their ranks and qualities.*

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according as our Church-Catechiſm teaches, *order themſelves lowly and reverently to all their betters.* And here the former caution againſt *envy* comes in moſt ſeaſonably; theſe outward advantages being things, of which generally men have more taſte, then of the other, and therefore will be more apt to envy and repine to ſee others exceed them therein; to this therefore all the former conſiderations againſt envy will be very proper, and the more neceſſary to be made uſe of, by how much the temptation is in this caſe to moſt minds the greater.

Dues to thoſe that are in any ſort of want.

30. The *ſecond* qualification is that of want; whoever is in *diſtreſs* for any thing, wherewith I can ſupply him, that diſtreſs of his makes it a duty in me ſo to ſupply him, and this in all kinds of wants. Now the ground of its being a duty is, that God hath given men abilities not only for their own uſe, but for the advantage and benefits of others, and therefore what is thus given for their uſe, becomes a debt to them, when ever their need requires it. Thus he that is ignorant and wants knowledge, is to be inſtructed by him that hath it, and this is one ſpecial end, why that knowledge is given him: *The tongue of the learned is given to ſpeak a word in ſeaſon. Eſay.* 50. 4. He that is in *ſadneſs* and affliction, is to be *comforted* by him that is himſelf in cheerfulneſs. This we ſee Saint *Paul* makes the end of Gods comforting him, that he *might be able to comfort them that are in any trouble,*

2 *Cor.*

2 *Cor.* 1. 4. He that is in any course of sin, and wants reprehension and counsel, must have that want supplied to him by those who have such abilities and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbour, appears plainly by that text, *Levit.* 19. 17. *Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him*; where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any *slander*, or unjust defamation, is to be defended and cleared by him that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that which may remove it; and how great an injustice that of slandring our neighbour is, I have already shewed.

To the poor.

31. Lastly, He that is in *poverty* and need, must be relieved by him that is in plenty; and he is bound to it, not only in charity, but even in justice. *Solomon* calls it a due, *Prov.* 3. 27. *Withhold not good from him to whom it is due, when it is in the power of thine hand to do it*: and what that good is, he explains in the very next verse: *Say not to thy neighbour, go and come again, and to morrow I will give, when thou hast it by thee.* It seems 'tis the withholding a due, so much as to defer giving to our poor neighbour. And we finde God did among the Jews separate a certain portion of every mans increase to the use of the poor, a *tenth* every *third year* (which is all one with a *thirtieth*

part

part every year, Deut. 14.28,29. And this was to be paid, not as a charity, or liberality, but as a debt; they were unjuſt, if they withheld it. And ſurely we have no reaſon to think, that Chriſtian juſtice is ſunk ſo much below the *Jewiſh*, that either nothing at all, or a leſs proportion is now required of us. I wiſh our practice were but at all anſwerable to our obligation in this point, and then ſurely we ſhould not ſee ſo many *Lazarus's* lie unrelieved at our doors, they having a better right to our ſuperfluities, then we our ſelves have, and then what is it but arrant robbery to beſtow that upon our vanities, nay our ſins, which ſhould be their portion?

God withdraws thoſe abilities which are not thus imployed.

32. In all foregoing *caſes*, he that hath ability is to look upon himſelf, as Gods ſteward, who hath put it into his hands to diſtribute to them that want, and therefore not to do it, is the ſame injuſtice and fraud, that it would be in any *ſteward* to purſe up that money for his private benefit, which was intruſted to him, for the maintenance of the family; and he that ſhall do thus hath juſt reaſon to expect the doom of the *unjuſt ſteward*, Luke 16. *to be put out of the ſtewardſhip*, to have thoſe abilities taken from him, which he hath ſo unfaithfully imployed. And as for all the reſt, ſo particularly for that of wealth, 'tis very commonly to be obſerved, that it is withdrawn from thoſe that thus defraud the poor of their parts, the griping miſer coming often by ſtrange undiſcernable

wayes to poverty; and no wonder, he having no title to Gods bleſſing on his heap, who does not conſecrate a part to him in his poor members. And therefore we ſee the *Iſraelites* before they could make that challenge of Gods promiſe to bleſs them, *Deut.* 26. 15. *Look down from thy holy habitation and bleſs thy people Iſrael*, &c. they were firſt to pay the poor mans tithes, *verſe* 12. without which they could lay no claim to it. This withholding *more then is meet*, as *Solomon* ſayes, *Prov.* 11. 24. *tends to poverty*; and therefore as thou wouldeſt play the good husband for thy ſelf, be careful to perform this juſtice according to thy ability to all that are in want. SUNDAY XIII.

33. The third *qualification* is that of *Relation*, and of that there may be divers ſorts, ariſing from divers grounds, and duties, anſwerable to each of them. There is firſt a *relation* of a *Debter* to a Creditor; and he that ſtands in that relation to any, whether by vertue of bargain, loan or promiſe, 'tis his duty to pay juſtly what he ows, if he be able (as on the other ſide if he be not, 'tis the Creditors, to deal charitably and Chriſtianly with him, and not to exact of him beyond his ability.) But I need not inſiſt on this, having already by ſhewing you the ſin of withholding debts, informed you of this duty. *Duties in reſpect of relation.*

34. There is alſo a *relation* of an *obliged perſon* to his *Benefactor*, that is, one that hath done him *good*, of what kind ſoever, whether *ſpiritual* or *corporal*; and the duty of that per- *Gratitude to Benefactors.*

son is, *first thankfulness*, that is, a ready and hearty acknowledgement of the courtesie received: *secondly*, *prayer* for Gods blessings, and rewards upon him; and *thirdly*, an endeavour, as opportunity and ability serves, to make returns of kindness, by doing good turns back again. This duty of *gratitude* to *Benefactors* is so generally acknowledged by all, even the most barbarous and savagest of men, that he must have put off much of his humane nature, that refuses to perform it. The very *Publicans* and *sinners*, as our *Saviour* sayes, *do good to those that do good to them.*

The contrary too common.

35. Yet how many of us fail even in this? how frequent is it to see men, not onely neglect to repay curtesies, but return injuries in stead of them? it is too observable in many particulars, but in none more, then in the case of *advice*, and *admonition*, which is of all others, the most precious part of kindness, the realest good turn that can be done from one man to another. And therefore those that do this to us, should be look'd on, as our prime and *greatest benefactors*. But alas! how few are there that can finde gratitude, shall I say? nay patience for such a courtesie? Go about to admonish a man of a fault, or tell him of an Errour, he presently looks on you, as his enemy: you are, as S. *Paul* tells the *Galatians*, *Chap.*4. 16. *become his enemy because you tell him the truth*; such a pride there is in mens hearts, that they must not be told of any thing amiss, though it be with no other intent,

tent, but that they may amend it. A ſtrange madneſs this is, the ſame that it would be in a ſick man, to fly in the face of him that comes to cure him, on a fancy that he diſparaged him in ſuppoſing him ſick; ſo that we may well ſay with the Wiſe man, *Prov.* 12. 1. *He that hateth reproof is brutiſh.* There cannot be in the world a more unhappy temper, for it fortifies a man in his ſins, raiſes ſuch Mounts and Bulwarks about them, that no man can come to aſſault them; and if we may believe *Solomon*, *deſtruction will not fail to attend it*, Prov. 29. 1. *He that being often reproved hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.* But then again in reſpect of the admoniſher, tis the greateſt injuſtice, I may ſay, cruelty that can be; he comes in tenderneſſe and compaſſion to reſcue thee from danger; and to that purpoſe puts himſelf upon a very uneaſie task; for ſuch the general impatience men have to admonition, hath now made it; and what a deſeat, what a grief is it to him to find, that inſtead of reforming the *firſt* fault, thou art run into a *ſecond*, to wit, that of cauſleſs diſpleaſure againſt him? This is one of the worſt, and yet I doubt, the commoneſt ſort of unthankfulneſs to *Benefactors*, and ſo a great failing in that duty we owe to that ſort of relation. But perhaps theſe will be look't on as remote relations (yet 'tis ſure they are ſuch as challenge all that duty I have aſſigned to them) I ſhall in the next place proceed to thoſe relations, which are by all acknowledged to be of the greateſt nearneſs. SUNDAY XIII.

PARTITION XIV.

Of duty to Magistrates, Pastors. Of the duty of Parents to Children, &c. Of Childrens duty unto Parents, &c.

Duty to Parents.

§. 1. THE first of those nearer sorts of relations, is that of a *Parent*; and here it will be necessary to consider the several sorts of *Parents*, according to which the duty of them is to be measured. Those are these three, the *Civil*, the *Spiritual*, the *Natural*.

Duties to the Supream Magistrate.

2. The *Civil Parent* is he, whom God hath established the *Supream Magistrate*, who by a just right possesses the Throne in a Nation. This is the common Father of all those that are under his authority. The duty we owe to this *Parent*, is, first *Honour* and *Reverence*, looking on him, as upon one, on whom God hath stamped much of his own power and authority, and therefore paying him all honour and esteem, never daring, upon any pretence whatsoever, to *speak evil of the Ruler of our people*, Acts 23. 5.

Honour.

Tribute.

3. Secondly, paying *Tribute*; This is expressly commanded by the Apostle, *Rom.* 13. 6. *Pay ye Tribute also, for they are Gods Ministers*

sters attending continually upon this very thing. God has set them apart as Ministers for the common good of the people, and therefore 'tis all justice, they should be maintained and supported by them. And indeed when it is considered, what are the cares and troubles of that high calling, how many thorns are platted in every Crown, we have very little reason to envy them these dues; and it may truly be said, there is none of their poor labouring subjects that earns their living so hardly. SUNDAY XIV.

4. *Thirdly*, We are to pray for them: this is also expressly commanded by the Apostle, 1 *Tim.* 2. 2. to be done for *Kings, and for all that are in authority.* The businesses of that calling are so weighty, the dangers and hazards of it so great, that they of all others need prayers for Gods direction, assistance, and blessing, and the prayers that are thus poured out for them, will return into our own bosoms, for the blessings they receive from God tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the close of the verse forementioned. *Prayers for them.*

5. *Fourthly*, We are to pay them *Obedience.* This is likewise strictly charged by the Apostle, 1 *Peter* 2. 13. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as Supream, or unto Governours as those that are sent by him.* We owe such an *obedience* to the supream power, that whoever is authorized by him, we are to sub- *Obedience.*

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mit to; and St. *Paul* likewise is most full to this purpose, *Romans* 13. 1. *Let every soul be subject to the higher powers*: And again, Ver. 2. *Whosoever resisteth the powers resisteth the Ordinance of God.* And 'tis observable that these precepts were given at a time, when those powers were Heathens, and cruel persecutors of Christianity; to shew us, that no pretence of the wickedness of our Rulers can free us of this duty. An *obedience* we must pay either *Active* or *Passive*: the *Active* in the case of all lawful commands; that is, whenever the Magistrate commands something, which is not contrary to some command of God, we are then bound to act according to to that command of the Magistrate, to do the things he requires. But when he enjoyns any thing contrary to what God hath commanded, we are not then to pay him this *active obedience*; we may, nay we must refuse thus to *act*, (yet here we must be very well assured that the thing is so contrary, and not pretend conscience for a cloak of stubbornness) we are in that case to *obey God rather then man*. But even this is a season for the *Passive obedience*; we must patiently suffer, what he inflicts on us for such refusal, and not, to secure our selves, rise up against him. *For who can stretch his hand against the Lords anointed, and be guiltless?* So does *David* to *Abishai*, 1 *Samuel* 26. 9. and that at a time when *David* was under a great persecution from *Saul*, nay, had also the assurance of the Kingdom after him;

him; and Saint *Pauls* ſentence in this caſe is moſt heavy, *Rom.* 13. 2. *They that reſiſt ſhall receive to themſelves damnation.* Here is very ſmall encouragement to any to riſe up againſt the lawful Magiſtrate, for though they ſhould ſo far proſper here, as to ſecure themſelves from him by this means, yet there is a King of Kings from whom no power can ſhelter them, and this damnation in the cloſe will prove a ſad prize of their Victories. What is on the other ſide the duty of the Magiſtrate to the people will be vain to mention here, none of that rank being like to read this Treatiſe, and it being very uſeleſs for the people to inquire, what is the duty of their Supream, wherein the moſt are already much better read, then in their own: it may ſuffice them to know, that whatſoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can warrant them to fail of theirs. SUNDAY XIV.

6. The ſecond ſort of *Parents* are the *ſpiritual*; that is, the *Miniſters* of the Word, whether ſuch, as be *Governours* in the *Church*, or others under them, who are to perform the ſame offices to our Souls, that our natural parents do to our bodies. Thus S. *Paul* tells the *Corinthians*, that in *Chriſt Jeſus he had begotten them through the Goſpel*, 1 Cor. 4. 15. and the *Galatians*, Chap. 4. 19. that he *travels in birth of them, till Chriſt be formed in them*: And again, 1 Cor. 3. 2. *He had fed them with Milk*; that is, ſuch Doctrines *Duties to our Paſtors.*

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ctrines as were agreable to that infant ſtate of Chriſtianity they were then in; but he had *ſtronger meat for them of full age*, *Heb.* 5. 14. All theſe are the Offices of a Parent, and therefore they that perform them to us, may well be accounted as ſuch.

Love. 7. Our duty to theſe is *firſt to love them*, to bear them that kindneſs, which belongs to thoſe who do us the greateſt benefits. This is required by St. *Paul*, 1 Theſ. 5. 13. *I beſeech you, brethren, mark them which labour among you, and are over you in the Lord, and admoniſh you, and eſteem them very highly in love for their works ſake.* The work is ſuch as ought in all reaſon to procure them *love*, it being of the higheſt advantage to us.

Eſteem. 8. *Secondly*, 'tis our duty to *value* and *eſteem* them, as we ſee in the text now mentioned; and ſurely this is moſt reaſonable, if we conſider either the nature of their work, or who it is that imployes them. The nature of their work is of all others the moſt excellent. We uſe to value other profeſſions proportionably to the dignity and worth of the things they deal in. Now ſurely there is no Merchandize of equal worth with a Soul, and this is their Traffick, reſcuing precious Souls from perdition. And if we conſider further, who it is that imployes them, it yet adds to the reverence due to them. They are *Ambaſſadours for Chriſt*, 2 Cor. 5. 20. and Ambaſſadours are by the Laws of all Nations to be uſed with a reſpect anſwerable to the quality of

thoſe

those that send them. Therefore Christ tells his disciples, when he sends them out to preach, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* Luke 10. 16. It seems there is more depends on the despising of Ministers, then men ordinarily consider, 'tis the despising of God and Christ both. Let those think of this, who make it their pastime and sport to affront and deride this calling. And let those also, who dare presume to exercise the Offices of it, without being lawfully called to it, which is a most high presumption; 'tis as if a man of his own head should go, as an Ambassadour from his Prince. The Apostle says of the Priests of the Law, which yet are inferiour to those of the Gospel, *That no man taketh this honour to himself, but he which was called of God*, Heb. 5. 4. How shall then any man dare to assume this greater honour to himself, that is not called to it? Neither will it suffice to say, They have the *inward call* of the spirit; for since God hath established an order in the Church, for the admitting men to this Office, they that shall take it upon them without that authority, resist that ordinance, and are but of the number of those thieves and robbers, as our Saviour speaks, *John* 10. *Which come not in by the door.* Besides the sad experience of these times shew, that many who pretend most to this inward call of the spirit, are called by some other spirit then that of God, the doctrines

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ctrines they vent, being usually directly contrary to that word of his, on which all true Doctrines must be founded. Such are to be lookt on as those seducers, those false prophets, whereof we are so often warned in the *Epistles* of the *Apostles*. And whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam*, as a crying sin, that he made of *the meanest of the people priests*; that is, such as had by Gods institution no *right* to it: and whoever hearkens to these *uncalled preachers* runs into that very sin; for without the incouragement of being followed, they would not long continue in the course, and therefore they that give them that incouragement, have much to answer for, and are certainly guilty of the sin of despising their true Pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in, God in his mercy so timely convince us of it, as may put a stop to that confusion and impiety, which breaks in so fast upon us by it.

Maintenance.

9. *Thirdly*, We owe to them *maintenance*: but of this I have spoken already in the first part of this Book, and shall not hear repeat.

Obedience.

Fourthly, We owe them *obedience*, *Obey them*, saith the Apostle, *that have the rule over you, and submit your selves, for they watch for your Souls*, Heb. 13. 17. This *obedience* is to be paid them in spiritual things; that is, whatsoever they out of Gods word shall declare

to

to us to be Gods Commands, these we are diligently to obey, remembring that it is not they but God requires it, according to that of Christ, *He that heareth you heareth me, Luke* 10. 16. And this whether it be delivered by the the way of publick preaching, or private exhortation, for in both, so long as they keep them to the rule, which is Gods Word, they are the *Messengers of the Lord of Hosts.* Mal. 2. 7. This obedience the Apostle inforceth from a double motive, one taken from their Ministry, another from themselves. *They watch,* sayes he, *for your Souls, as they that must give an account, that they may do it with joy, and not with grief.* The people are by their *obedience* to enable their Pastors to give a comfortable account of their souls; and it is a most unkind return of all their care and labours, to be put to grieve for the ill success of them. But then in the *second* place, 'tis their own concernment also; they may put their Ministers to the discomfort of seeing all their pains cast away, but themselves are like to get little by it, that (sayes the Apostle, *Heb.* 13. 17.) *will be unprofitable for you*; 'tis your selves that will finally prove the losers by it, you lose all those glorious rewards, which are offered, as the crown of this obedience; you get nothing but an addition to your sin & punishment, for as our Saviour tells the Pharisees, *If he had not come and spoken to them they had not had sin, John.* 15. 24. that is, in comparison with what they then had; so certainly they that

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that never had the Gospel preached to them, are much more innocent then they that have heard and resisted it. And for the punishment, what Christ told those to whom he had preached, *That it should be more tolerable for Tyre* and *Sidon*, which were Heathen Cities, *then for them*, the same undoubtedly we may conclude of our selves.

Prayers for them.

10. *Lastly*, We are to *pray* for them; This S. *Paul* every where requires of his Spiritual children; thus *Eph.*6.7,8. having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel*; and so again, *Col.* 4. 3. And this remains still a duty to these Spiritual Fathers, to pray for such assistances of Gods Spirit to them, as may enable them rightly to discharge that Holy Calling. I shall omit to set down here, what is the duty of Ministers to the people, upon the same consideration, on which I forbear to mention the duty of Magistrates.

Duties to our natural Parents.

11. The *third* sort of Parent is the *natural*, the *fathers of our flesh*, as the Apostle calls them, *Heb.* 12. 9. And to these we owe several duties; as *first*, we owe them *reverence*, and respect; we must behave our selves towards them with all humility and observance, and must not upon any pretence of infirmity in them, despise or contemn them, either in outward behaviour, or so much as inwardly in our hearts. If indeed they have infirmities,

Reverence.

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it must be our business to cover, and conceal them; like *Shem* and *Japhet*, who, while cursed *Cham* publisht and *discloſed the nakedneſs of their father, covered it*, Gen. 9.23. and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep our selves from looking on those *nakednesses* of our parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publish and deride the infirmities of their parents, but pretend they have those infirmities they have not; there is ordinarily such a pride and headiness *in youth*, that they cannot abide to submit to the counsels and directions of their Elders, and therefore to shake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of sobriety and experience. To such the exhortation of *Solomon* is very necessary, *Prov.* 24.22. *Hearken to thy father that begat thee, and despiſe not thy mother when she is old.* A multitude of texts more there are in that book to this purpose, which shews that the wisest of men thought it necessary for children to attend to the counsel of their Parents. But the youth of *our* age set up for wisdom the quite contrary way, and think they then become *wits*, when they are advanced to the despising the counsel, yea mocking the persons of their parents. Let such, if they will not practice the exhortations, yet remember the threatning of the wise man, *Pro.* 30.17. SUNDAY XIV.

SUNDAY XIV. 30. 17. *The eye that mocketh his father and disdaineth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.*

Love. A second duty to them is *love*; we are to bear them a real kindness, such as may make us heartily desirous of all manner of good to them, and abhor to do any thing that may grieve or disquiet them. This will appear but common *gratitude*, when 'tis remembred what our parents have done for us, how they were not only the instruments of first bringing us into the world, but also of sustaining and supporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a childe, will judge the love of that childe to be but a moderate return for them. This *love* is to be expresst several wayes, first, in all kindness of *behaviour*, carrying our selves not only with an awe and respect, but with kindness and affection, and therefore most gladly and readily doing those things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve and afflict them. Secondly, this love is to be expresst in *praying for them*. The debt a *child* owes to a parent is so great, that he can never hope himself to discharge it, he is therefore to call in Gods aid, to beg of him, that he will reward all the good his parents have done for him, by multiplying his blessings upon them; what shall we then say to those children, that instead of calling to heaven for blessings on their parents, ransack hell for *curses* on them,

and

and pour out the blackeſt *execrations* againſt them? This is a thing ſo horrid, that one would think there needed no perſwaſion againſt it, becauſe none could be ſo vile, as to fall into it; but we ſee God himſelf, who beſt knows mens hearts, ſaw it it poſſible, and therefore laid the heavieſt puniſhment upon it: *He that curſeth father or mother, let him die the death*, Exod. 21. 17. And alas! our dayly experience tells us, 'tis not only poſſible but common, even this of uttering curſes. But 'tis to be feared, there is another yet more common, that is, the *wiſhing curſes*, though fear or ſhame keep them from ſpeaking out. How many children are there, that either through impatience of the Government, or greedineſs of the poſſeſſions of the Parents, have *wiſht* their deaths? But whoever doth ſo, let him remember, that how ſliely and fairly ſoever he carry it before men, there is one that ſees thoſe ſecreteſt wiſhes of his heart, and in his ſight he aſſuredly paſſes for this hainous offender, a curſer of his Parents. And then let it be conſidered, that God hath as well the power of puniſhing, as of ſeeing, and therefore ſince he hath pronounced death to be the reward of that ſin, 'tis not unreaſonable to expect he may himſelf inflict it; that they who *watch* for the death of their Parents, may untimely *meet* with their own. The *fifth* Commandment promiſeth *long life* as the reward of honouring the Parent, to which 'tis very agreeable that untimely death be the puniſhment of the contrary,

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and

and sure there is nothing more highly contrary to that duty, then this we are now speaking of, the cursing our Parents.

Obedience.

14. The third duty we owe to them is *Obedience*; This is not only contained in the fifth Commandment; but expressly injoyned in other places of Scripture, *Ephes.* 6.1. *Children obey your Parents in the Lord, for this is right*; and again, *Col.* 3.20. *Children obey your Parents in all things, for this is well-pleasing to the Lord.* We owe them an *obedience* in all things, unless where their commands are contrary to the commands of God, for in that case our duty to God must be preferred; and therefore if any Parent shall be so wicked, as to require his childe to steal, to lie, or to do any unlawful thing, the childe then offends not against his duty, though he disobey that command; nay, he must disobey, or else he offends against a higher duty, even that he ows to God, his Heavenly Father. Yet when 'tis thus necessary to refuse obedience, he should take care to do it in such a modest, and respectful manner, that it may appear 'tis *conscience* only, and not *stubbornness* moves him to it. But in *case* of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the childe is bound to obey, be the command in a weightier or lighter matter. How little this duty is regarded is too manifest every where in the world, where Parents generally have their children no longer

ger under command, then they are under the rod; when they are once grown up, they think themselves free from all obedience to them; or if some do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found only Wordly prudence. They fear to displease their Parents, lest they should shorten their hand toward them, and so they shall lose somewhat by it; but how few are there that obey purely upon conscience of duty? This sin of *Disobedience to Parents* was by the Law of *Moses* punishable *with death*, as you may read *Deut.* 21. 18. but if Parents now adayes should proceed so with their children, many might soon make themselves childless. SUNDAY XIV.

15. But of all the acts of *disobedience*, that of *marrying against the consent of the Parent*, is one of the highest. Children are so much the goods, the Possessions of their Parent, that they cannot, without a kind of *theft*, give away themselves without the allowance of those that have the right in them; and therefore we see under the *Law*, the *Maid that had made any vow, was not suffered to perform it, without the Consent of the Parent*, *Numb.* 30. 5. The right of the parent was thought of force enough to cancel and make void the Obligation, even of a *vow*, and therefore surely it ought to be so much considered by us as to keep us from making any such, whereby that right is infringed. *Especially in their Marriage.*

16. A fourth duty to the Parent, is to *assist* and *Ministring to their wants.*

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and minister to them in all their *wants* of what kinde soever, whether weakness and sickness of body, decayedness of understanding, or poverty and lowness in estate, in all these the childe is bound, according to his ability, to relieve and assist them: for the two former, weakness of body, and infirmity of mind, none can doubt of the duty, when they remember how every childe did in his infancy receive the very same benefit from the Parent; the childe had then no strength to support, no understanding to guide it self; the care of the Parents was fain to supply both these to it, and therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, or some accident both do, the childe is to perform the same offices back again to them. As for that of *Relieving* their poverty, there is the very same Obligation to that with the former, it being but just to sustain thy Parent who has formerly sustained thee: but besides this, Christ himself teaches us, that this is contained within the precept of honouring their Parents; for when *Mar.*7.13.he accuses the Pharisees of *rejecting the Commandment of God, to cleave to their own traditions*, he instances in this particular concerning the relieving of Parents, whereby 'tis manifest that this is a part of that duty which is enjoyned in the *fifth* Commandment, as you may see at large in the Text, and such a duty it is that no pretence can absolve, or acquit us of it. How

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then ſhall thoſe anſwer it, that deny relief to their poor Parents, that cannot part with their own exceſſes and ſuperfluities, which are indeed their ſins, to ſatisfie the neceſſities of thoſe to whom they owe their being? Nay, ſome there are yet worſe, who out of pride ſcorn to own their Parents in their poverty: thus it often happens, when the *Child* is advanced to dignity or wealth, they think it a diſparagement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanneſs of their birth, and ſo the poor Parent fares the worſe for the proſperity of his childe. This is ſuch a pride and unnaturalneſs together, as will ſurely finde a ſharp vengeance from God; for if *Solomon* obſerve of *Pride* alone, that it is the *fore-runner of deſtruction*, Prov. 16. 18. we may much rather conclude ſo of it, when it is thus accompanied. SUNDAY XIV.

17. To this that hath been ſaid of the duty of *Children* to their *Parents*, I ſhall add only this; that no unkindneſs, no fault of the Parent, can acquit the child of this duty; but as S. *Peter* tells ſervants, 1 *Peter* 2. 18. that they *muſt be ſubject, not only to the good and gentle Maſters, but alſo to the froward*; ſo certainly it belongs to children to perform duty, not only to the kind and vertuous, but even to the *harſheſt*, and wicked'ſt Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the *Duty to be paid even to the worſt of Parents.*

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childe pay his duty, yet that is not the only nor chiefest ground of it; that is laid in the Command of God, who requires us thus to honour our Parents, and therefore though we should suppose a Parent so unnatural, as never to have done any thing to oblige the childe, (which can hardly be imagined) yet still the Command of God continues in force, and we are in conscience of that, to perform that duty to our Parents, though none of the other tye of gratitude should lie on us.

Duty of Parents to Children.

But as this is due from the childe to the Parents, so on the other side there are other things also due from the *Parents* to the *Childe*, and that throughout the several states and Ages of it.

To nourish them.

18. First, There is the care of *nourishing* and sustaining it, which begins from the very birth, and continues a duty from the Parent, till the child be able to perform it to himself; this is a duty which nature teaches; even the *savage beasts* have a great care and tenderness in nourishing their young, and therefore may serve to reproach and condemn all Parents, who shall be so unnatural as to neglect this. I shall not here enter into the question, *Whether the Mother be obliged to give the Childe its first nourishment, by giving it Suck her self*, because 'twill not be possible to affirm universally in the Case, there being many circumstances, which may alter it, and make it not only lawful, but best not to do it; all I shall say, is, that where no impedi-

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ment of ſickneſs, weakneſs, or the like does happen 'tis ſurely beſt for the Mother her ſelf to perform this office, there being many advantages to the child by it, which a good Mother ought ſo far to conſider, as not to ſell them to her own ſloth, or niceneſs, or any ſuch unworthy motive; for where ſuch only are the grounds of forbearing it, they will never be able to juſtifie the omiſſion, they being themſelves unjuſtifiable. SUNDAY XIV.

But beſides this *firſt* care, which belongs to the body of the child, there is another, which ſhould begin naer as early, which belongs to their Souls, and that is the *bringing them to* the Sacrament of *Baptiſm*, thereby to procure them an early right to all thoſe precious advantages, weich that Sacrament conveys to them. This is a duty the *Parents* ought not to delay, it being moſt reaſonable, that they who have been inſtruments to convey the ſtain and pollution of ſin to the poor *Infant*, ſhould be very earneſt and induſtrious to have it waſht off, as ſoon as may be: Beſides the life of ſo tender a creature is but a blaſt, and many times gone in a moment; and though we are not to deſpair of Gods mercy to thoſe poor children, who dy without Baptiſm, yet ſurely thoſe parents commit a great fault by whoſe neglect it is that they want it. *Bring them to Baptiſm.*

19. Secondly, The Parents muſt provide for the *education* of the child; they muſt, as *Solomon* ſpeaks; *Proverbs* 22. 6. *train up the* *Educate them.*

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life of their child; but alas! that is mercy and tenderneſs, compared to this of neglecting his education, for by that he ruins his Soul, makes him miſerable eternally; and God knows, multitudes of ſuch cruel Parents there are in the world, that thus give up their children to be *poſſeſt by the Devil*, for want of an early acquainting them with the wayes of God; nay indeed how few there are that do conſcionably perform this duty, is too apparent by the ſtrange rudeneſs and ignorance that is generally among youth. The children of thoſe who call themſelves Chriſtians, being frequently as ignorant of God and Chriſt as the meereſt Heathens. But whoever they are that thus neglect this great duty, let them know that it is not only a fearful miſery they bring upon their poor children, but alſo a horrible guilt upon themſelves. For as God ſayes to the careleſs watchman, *Ezek.* 3. 18. *That if any ſoul periſh* by his negligence, *that ſoul ſhall be required at his hands*; ſo ſurely will it fare will all Parents who have this office of watchmen intruſted to them by God over their own children. A *ſecond* part of education is the bringing them up to ſome imployment, buſying them in ſome honeſt exerciſe, whereby they may avoid that great *ſnare of the Devil*, *Idleneſs*; and alſo be taught ſome uſeful Art or Trade, whereby when they come to age, they may become profitable to the *Commonwealth*, and able to get an honeſt living to themſelves.

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Means towards the education of Children.

20. To this great duty of *Educating* of *Children*, there is required as means, *first*, *Encouragement*; *secondly*, *Correction*. *Encouragement* is *first* to be tried. We should endeavour to make children in love with duty, by offering them rewards and invitations, and when ever they do well take notice of it, and encourage them to go on. It is an ill course some parents hold, who think they must never appear to their children but with a face of sowreness and austerity; this seems to be that which S. *Paul* forwarns Parents of, when he bids *fathers* not to *provoke their children to wrath*, *Col.* 3. 21. To be as harsh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apostle tells us in the same verse, what will be the issue of it, they will be discouraged, they will have no heart to go on in any good course, when the Parent affords them no countenance. The *second* means is correction, and this becomes seasonable, when the former will do no good: when all fair means, perswasions, and encouragements prevail not, then there is a necessity of using sharper; and let that be first tryed in words, I mean not by railing and foul language, but in sober, yet sharp reproof; but if that fail too, then proceed to blows; and in this case, as *Solomon* sayes, *He that spareth his rod hateth his son*, *Prov.* 13. 24. 'Tis a cruel fondness, that to spare a few stripes at present, will adventure him to those sad mischiefs, which commonly befal the child that is

is left to himself. But then this correction must be given in such a manner, as may be likely to do good; to which purpose it must first be given timely; the child must not be suffered to run on in any ill, till it hath got a habit, and a stubbornness too. This is a great errour in many parents, they will let their children alone for divers years, to do what they list, permit them to ly, to steal without ever so much as rebuking them, nay, perhaps please themselves to see the witty shifts of the child, and think it matters not what they do while they are little: But alas! all that while the vice gets root, and that many times so deep an one, that all they can do afterwards, whether by words or blows, can never pluck it up. *Secondly*, *Correction* must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. *Thirdly*, it must not be given *in rage*, if it be, it will not only be in danger of being immoderate, but it will lose its effect upon the child, who will think he is corrected, not because he has done a fault, but because his Parent is angry, and so will rather blame the Parent then himself, whereas on the contrary, care should be taken to make the child as sensible of the fault, as of the smart, without which he will never be throughly amended. SUNDAY XIV.

21. *Thirdly*, after children are grown up, and are *past* the age of *education*, there are yet other Offices for the Parent to perform to them; the Parent is still to *watch* over them, in respect of

The parent to watch over their souls even when they are grown up.

of their ſouls, to obſerve how they practiſe thoſe precepts which are given them in their education, and accordingly to exhort, incourage, or reprove, as they find occaſion.

To provide for their ſubſiſtence.

22. So alſo for their *outward eſtate*, they are to put them into ſome *courſe of living* in the world; if God have bleſt the Parents with wealth, according to what he hath, he muſt diſtribute to his children, remembring that ſince he was the inſtrument of bringing them into the world, he is according to his ability to provide for their confortably living in it; they are therefore to be look't on as very unnatural parents, who, ſo they may have enough to ſpend in their own riots and exceſs, care not what becomes of their children, never think of providing for them. *Another* fault is uſual among Parents in this buſineſs; they defer all the proviſions for them, *till themſelves be dead*, heap up perhaps great matters for them againſt that time, but in the mean time afford them not ſuch a competency, as may enable them to live in the world. There are ſeveral miſchiefs come from this: *Firſt*, it leſſens the childs affection to his Parent, nay, ſometimes it proceeds ſo far, as to make him wiſh his death; which though it be ſuch a fault, as no temptation can excuſe in a child, yet 'tis alſo a great fault in a Parent, to give that temptation. *Secondly*, it puts the child upon ſhifts and tricks, many times diſhoneſt ones, to ſupply his neceſſities; this is, I doubt not, a common effect of it, the hardneſs of Parents has

has often put men upon very unlawful courſes, which when they are once acquainted with, perhaps they never leave, though the *firſt* occaſion ceaſe; and therefore Parents ought to beware how they run them upon thoſe hazards. Beſides the *Parent* loſes that contentment, which he might have in ſeeing his children live proſperouſly and comfortably, which none but an arrant *Earth worm* would exchange for the vain imaginary pleaſure of having money in his cheſt. But in this buſineſs *of providing for children*, there is yet another thing to be heeded, and that is, that the Parent get that *wealth honeſtly*, which he makes their portion; elſe 'tis very far from being a proviſion, there is ſuch a curſe goes along with an ill-gotten eſtate, that he that leaves ſuch a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put ſuch a canker in the bowels of it, that is ſure to eat it out. This is ſo common an obſervation, that I need ſay nothing to confirm the truth of it; would God it were as generally laid to heart, as it ſeems to be generally taken notice of: Then ſurely Parents would not account it a reaſonable motive to *unjuſt dealing*, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to ſpoil them of whatever they have lawfully gathered for them, the leaſt mite of unlawful gain being of the nature of leaven, which *ſowres the whole lump*, bringing down curſes upon all a man

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a man poſſeſſeth. Let all Parents therefore ſatisfie themſelves with ſuch proviſions for their children as God ſhall enable them honeſtly to make, aſſuring themſelves how little ſoever it be, 'tis a better portion then the greateſt wealth unjuſtly gotten, according to that of *Solomon, Prov.* 16. 8. *Better is a little with righteouſneſs, then great revennes without right.*

To give them good example.

23. A *fourth* thing the *Parent* owes to the child is *Good Example*, he is not only to ſet him rules of vertue, and godlineſs, but he muſt himſelf give him a pattern in his own practice; we ſee the force of example is infinitely beyond that of precept, eſpecially where the perſon is one to whom we bear a reverence, or with whom we have a continual converſation; both which uſually meet in a Parent. It is therefore a moſt neceſſary care in all Parents to behave themſelves ſo before their children, that their example may be a means of winning them to vertue. But alas! *this age* affords little of this care, nay ſo far 'tis from it, that there are none more frequently the inſtruments of corrupting children, then their own Parents. And indeed how can it be otherwiſe? While men give themſelves liberty to all wickedneſs, 'tis not to be hoped, but that the children which obſerve it, will imitate it; the child that ſees his father *drunk*, will ſure think, he may be ſo too, as well as his father. So he that hears him *ſwear*, will do the like, and ſo for all other vices: and if any Parent

that

that is thus wicked himſelf, ſhould happen to have ſo much more care of his childs Soul then his own, as to forbid him the things which himſelf practiſes, or correct him for the doing them; 'tis certain the childe will account this a great injuſtice in his father, to puniſh him for that which himſelf freely does, and ſo he is never likely to be wrought upon by it. This conſideration layes a moſt ſtrict tie upon all parents to live *Chriſtianly*, for otherwiſe they do not only hazard their own Souls, but thoſe of their children alſo, and as it were, purchaſe an eſtate of inheritance in Hell. SUNDAY XIV.

24. A fifth duty of Parents is *bleſſing their children*; the way of doing that is double, firſt, by their prayer; they are by dayly and earneſt prayers to commend them to Gods protection and bleſſing, both for their ſpiritual and temporal eſtate; and ſecondly by their piety; they are to be ſuch perſons themſelves as that a bleſſing may deſcend from them upon their poſterity. This is often promiſed in Scriptures to Godly men, that their *ſeed ſhall be bleſſed*. Thus in the *ſecond Commandment*, God promiſes *to ſhew mercy to the thouſand generation of them that love him and keep his Commandments*. And it is very obſervable in the *Jews*, that though they were a *ſtiff-necked generation*, and had very grievouſly provoked God, yet the godlineſs of their *fore fathers*, *Abraham*, *Iſaac* and *Jacob*, did many times move God to ſave them from deſtruction; on the other ſide, we ſee that even *To bleſs them.*

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even good men have fared the worse for the iniquities of their fathers; thus when *Josiah* had destroyed idolatry, restored Gods service, and done good beyond all the Kings that were before him, yet there was *an old arrear of Manasseh* his *Grandfather*, which all this piety of his would not blot out, but he resolves to cast *Judah also out of his sight*, as you may read at large, 2 *Kings* 23. If therefore Parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life to entail a blessing upon them.

To give no unreasonable commands.

25. Sixthly, *Parents* must take heed, that they use their power over their children with equity and moderation, not to oppress them with *Unreasonable Commands*, only to exercise their own authority, but in all things of weight to consider the real good of their children, and to press them to nothing, which may not consist with that. This is a rule whereof parents may often have use, but in none greater then in the business of *marrying their children*, wherein many that otherwise are good Parents, have been to blame; when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrayes them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are *two* things which Parents ought especially to consider in the *matching their children*; the

first

first, how they may live *Christianly*; and to that purpose to chuse a vertuous and pious person to link them with; the *second* is, how they may live *chearfully* and comfortably in this world; and to that end though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore that should not be too vehemently sought after: that which much more tends to the happiness of that state, is the mutual kindness and liking of the parties, without which marriage is of all other the most uncomfortable condition, and therefore no parent ought to thrust a childe into it. I have now done with the first sort of Relation, that of a *Parent*. SUNDAY XV.

PARTITION XV.

Of Duty to our Brethren, and Relations; Husband, Wife, Friends, Masters, Servants.

§ 1. THe second sort of Relation is that of a *Brother*; now brotherhood may be twofold, either *natural*, or *spiritual*; the *natural* may in the largest extent contain under it all mankind, all that partake of the same nature; but I shall not consider it so in this place, having already mentioned those general *Dues to Brethren.*

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Natural.

general duties, which belong to all as such. I now speak of that *natural brother-hood* that is between those that are the children of the same immediate parent; and the duty of these is to have united hearts and affections: this nature points out to them, they partaking in a more especial manner of each others substance, and therefore ought to have the greatest tenderness and kindness, each to other; thus we see *Abraham* make it an argument, why *there* should be *no contention between him and Lot, because they were brethren, Gen.* 13.8. And though by brethren there is meant *only* cousins, yet that helps the more strongly to conclude, that this nearer relation is in reason to be a greater bar to strife, as also that this kindness is in some degree to be extended to all that have any nearness of blood to us.

The necessity of Love among Brethren.

2. This kindness and *Love* between *Brethren* and *Sisters* ought to be very firmly grounded in their hearts; if it be not, they will be of all others in most danger of disagreeing; for the continual conversation that is among them whilst they are at home in the fathers house will be apt to minister some occasion of jar. Besides the equality that is among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we see *Josephs* brethren *envied him*, because he had most of his fathers *love*, and *Rachel envied* her sister *Leah*, because she was *fruitful*; therefore for the preventing of such temptations, let

let all who have brethren and ſiſters, poſſeſs their mind with a great and real kindneſs to them, look on them as parts of themſelves, and then they will never think fit either to quarrel with them, or to envy them any advantage, any more then one part of the body does another of the ſame body, but will ſtrive to advance and help forward the good of each other. SUNDAY XV.

3. The ſecond kind of *Brotherhood* is *ſpiritual*; that contains all thoſe who profeſs the ſame faith with us: the Church in our *Baptiſm* becomes a Mother to each baptized perſon; and then ſurely they that have the relation of children to her, muſt have alſo the relation of brethren to each other; and to this ſort of brethren alſo we owe a great deal of tenderneſs and affection; the ſpiritual bond of Religion ſhould, of all others, the moſt cloſely unite our hearts. This is the *Brotherhood* which S. *Peter* exhorts us to love, 1 *Pet.* 2. 17. And to it we are in an eſpecial manner bound to do all good offices; *Do good*, ſaith the Apoſtle, *to all, but eſpecially to them that are of the houſhold of Faith*, *Gal.* 6. 10. Our compaſſions are to be moſt melting towards them of all others, in all their needs; Chriſt tells us, that *whoſoever gives but a cup of cold water to any in the name of a Diſciple, ſhall not loſe his reward*, *Mat.* 10. 42. From whence we may aſſure our ſelves that this peculiar love to Chriſtians as Chriſtians, is very acceptable in his ſight. *Spiritual brotherhood.*

4. Several duties there are required of us to theſe *brethren*; one principal, is the holding

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Communion with them, and that first in Doctrine; we are constantly to continue in the belief and profession of all those necessary truths, by which we may be mark'd out as followers and Disciples of Christ. This is that *faith*, which S. *Jude* speaks of, which was *once delivered to the Saints*, *Jude* 3. by keeping whereof we continue still united to this spiritual brotherhood, in respect of profession, which we must constantly do, what storms and persecutions soever attend it, according to the exhortation of the Apostle, *Heb.* 10.22. *Let us hold fast the profession of our faith without wavering*. Secondly, we are also as opportunity serves, to communicate with them in all holy offices; we must be diligent in frequenting the assemblies of the Saints, which is as it were the badge of our profession, and therefore he that willingly withdraws himself from these, gives ground to suspect he will be apt to renounce the other also. But these parts of communion we find strictly maintained by the first Christians, *Acts* 2.42. *They continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers.* They continued, and that stedfastly, they were not frighted from it by any persecutions, though that were a time wherein they were tryed with the sharpest sufferings; which may teach us, that it is not the danger that attends this duty, can acquit us of it.

Our duty to hold communion with these brethren.

To bear with their infirmities.

5. Secondly, we are to bear with the *Infirmities* of our Christian brethren, according to

to the advice of S. *Paul*, *Rom.* 15. 1. *We that are ſtrong ought to bear the infirmities of the weak.* If one that holds all neceſſary Chriſtian truths, happen yet to be in ſome errour, we are not for this, either to forſake his communion, or deſpiſe his perſon. This S. *Paul* teaches us in the caſe of that *weak brother, who in errour made a cauſleſs ſcruple about meats*, *Rom.* 14. where he bids the ſtronger Chriſtians, that is, thoſe who being better inſtructed, diſcerned him to be in an errour, yet to receive him nevertheleſs, and not to deſpiſe him; upon the other ſide, he bids that weak one not to judge the ſtronger. The leſſer differences in opinion muſt be born with on both ſides, and muſt not in the leaſt abate our brotherly charity towards each other. SUNDAY XV.

6. Thirdly, we are to endeavour the reſtoring of any fallen brother, that is, to bring him to repentance, after he hath fallen into any *falls*. Thus Saint *Paul* commands the *Galatians*, that they ſhould *reſtore him that was overtaken in a fault, conſidering themſelves leaſt they were alſo tempted.* We are not to look on him as caſt-away, to give him over as utterly deſperate, neither are we to triumph over him, in reſpect of our own innocence, like the *proud Phariſee*, over the *poor Publican*, *Luke* 18. 11. but we are meekly to endeavour his recovery, remembring that our own frailty is ſuch, that we are not ſecure from the like falls. *To reſtore them after falls.*

7. Fourthly, We are to have a *Sympathy* and fellow-feeling with theſe brethren, to be *To ſympathize with them.*

nearly toucht with whatsoever befalls them, either as they are considered in society, or in single persons. In *society* first, and so they make up a Church; and that either the universal, which is made up of all Believers throughout the world, or any particular Church, which is made up of all the Believers in that particular Nation; and whatever happens to either of these, either the *whole Church* in general, or any such *single part* of it, especially that whereof our selves are members, we are to be much affected and moved with it, to rejoyce in all the prosperities, and to mourn and bewail all the breaches and desolations thereof, and dayly and earnestly to pray with *David*, Psal. 51. 18. *O be favourable and gracious unto Sion, build thou the walls of Jerusalem*; and that especially when we see her in distress, and persecution. Whosoever is not thus toucht with the condition of the Church, is not to be look'd on as a living member of it; for as in the natural body every member is concerned in the prosperity of the whole, so certainly 'tis here: It was the observation of the Psalmist, that *Gods servants think upon the stones of Sion, and pity to see her in the dust*, Psalm 102. 14. and surely all his servants are still of the same temper, cannot look on the *ruines* and *desolations of the Church*, without the greatest sorrow, and lamentation. Secondly, we are to have this fellow-feeling with our brethren, considered as single persons; We are to account our selves concerned in every particular

cular Christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom.* 12. 14. *Rejoyce with them that rejoyce, weep with them that weep*: And again, 1 *Cor.* 12. under the similitude of the natural body he urges this duty, *Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoyce with it.* All these several effects of love, we owe to these spiritual brethren. And this love is that, which Christ has made the badge of his Disciples, *John* 13. 35. *By this shall all men know that ye are my Disciples, if ye have love one to another*; so that if we mean not to cast off discipleship to Christ, we must not forsake this love of the brethren. SUNDAY XV.

8. The *third* relation is that between *Husband* and *Wife*: This is yet much nearer then either of the former, as appears by that Text, *Ephes.* 5. 31, *A man shall leave Father and Mother, and cleave to his Wife, and they two shall be one flesh.* Several dutyes there are oweing from one of these persons to the other: and *first* for the Wife, she owes obedience. This is commanded by the Apostle, *Col.* 3. 18. *Wives submit your selves to your own Husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord, that is, in all lawful commands, for otherwise 'tis here, as in the case of all other superiours, God must be obeyed rather then man, and the Wife must not upon her Hus- *The wife owes to the husband obedience.*

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bands command do any thing which is forbidden by God. But in all things which do not croſs ſome command of Gods, this precept is of force, and will ſerve to condemn the *peeviſh* ſtubbornneſs of many wives, who reſiſt the lawful commands of their husbands, only becauſe they are impatient of this duty of ſubjection, which God himſelf requires of them. But it may be here asked, What if the husband command ſomething, which though it be not unlawful is yet very inconvenient, and *imprudent*, muſt the wife ſubmit to ſuch a command? To this I *anſwer*, that it will be no diſobedience in her, but duty, calmly and mildly to ſhew him the inconveniencies thereof, and to perſwade him to retract that command; but in caſe ſhe cannot win him to it by fair intreaties, ſhe muſt neither try ſharp language, nor yet finally refuſe to obey, nothing but the unlawfulneſs of the command being ſufficient warrant for that.

Fidelity.

9. *Secondly*, the wife owes *Fidelity* to the husband, and that of two ſorts; *firſt*, that of the bed, ſhe muſt keep her ſelf pure and chaſte from all ſtrange embraces, and therefore muſt not ſo much as give an ear to any that would allure her, but with the greateſt abhorrence reject all motions of that ſort, and never give any man that has once made ſuch a motion to her, the leaſt opportunity to make a ſecond. *Secondly*, She owes him likewiſe *Fidelity* in the managing thoſe worldly *affairs* he commits to her, ſhe muſt order them ſo, as may be moſt

ſo

to her husbands advantage; and not by deceiving and couzening of him imploy his goods to such uses as he allows not of. SUNDAY XV.

10. *Thirdly*, she owes him *Love*, and together with that all friendliness and kindness of conversation: she is to endeavour to bring him as much assistance, and comfort of life, as is possible, that so she may answer that special end of the womans creation, the being *a help to her husband*, *Gen.* 2. 13. and this in all conditions, whether health or sickness, wealth or poverty, whatsoever estate God by his providence shall cast him into, she must be as much of comfort and support to him, as she can. To this all sullenness and harshness, all brawling, and unquietness is directly contrary, for that makes the wife the burden and plague of the man, instead of a help and comfort: And sure if it be a fault to behave ones self so to any person, as hath already been shewed, how great must it be to do so to him, to whom the greatest kindness and affection is owing? *Love.*

11. Nor let such *wives* think that any faults, or provocations of the husband can justifie their frowardness; for they will not, either in respect of religion or discretion. Not in *religion*, for where God has absolutely commanded a duty to be paid, 'tis not any unworthyness of the person can excuse from it; nor in *Discretion*, for the worse a husband is, the more need there is for the wife to carry her self with that gentleness and sweetness, that *The faults of the husband acquit not from these duties.*

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may be most likely to win him. This is the advice S. *Peter* gave the wives of his time, 1 *Peter* 3. 1. *Likewise ye wives be in subjection to your own husbands, that if any obey not the word, they may without the word be won by the conversation of the wives.* It seems the good behaviour of the wives was thought a powerful means to win men from *Heathenism* to *Christianity*; and sure it might now adayes have some good effects, if women would have but the patience to try it: At the least, 'twould have this, that it would keep some tolerable quiet in Families, whereas on the other side the ill fruits of the wives unquietness are so notorious, that there are few neighbourhoods, but can give some instance of it. How many men are there, that to avoid the noise of a froward wife, have fallen to company-keeping, and by that to drunkenness, poverty and a multitude of mischiefs? Let all wives therefore beware of administring that temptation. But whenever there happens any thing, which, in kindness to her husband, she is to admonish him of, let it be with that softness and mildness, that it may appear 'tis love, and not anger that makes her speak.

The Husband owes to the Wife love

12. There are also on the *Husbands* part several duties; there is *first* Love, which Saint *Paul* requires to be very tender and compassionate towards the wife, as appears by the similitudes he useth in that matter, *Ephes.* 5. The one, that of the love a man bears to his natural body. *No man*, sayes he, Verse 27. ever

hated

hated his own flesh, but nourisheth it, and cherisheth it. The other love is that Christ bears to his Church; which is far greater, verse. 26. both which he sets as patterns for this love of Husbands towards their Wives. This utterly forbids all harshness and roughness to them; men are to use them as parts of themselves, to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more then they would cut, and gash their own flesh. Let those husbands that tyrannize over their wives, that scarce use them like humane creatures, consider whether that be to love them, as their own bodies. SUNDAY XV.

13. A *second* duty of the *Husband*, is *Faithfulness* to the bed. This is by God as well required of the husband, as the wife; and though the world do seem to look on the breach of this duty with less abhorrence in the husband, yet sure before that Just Judge, the offence will appear no less on the mans side, then the womans. This is certain, 'tis in both a breach of the *vow made* to each other at their *Marriage*, and so besides the *uncleanness*, a downright *perjury*, and those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly consideration, then merely of the sin. *Faithfulness.*

14. A *third* part of the Husband is to *maintain* and *provide* for the Wife. He is to let her partake with him in those outward good things, wherewith God hath blest him, and *Maintenance.*

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and neither by niggardlineſs debar her of what is fit for her, nor yet by unthriftineſs ſo waſte his goods, that he ſhall become unable to ſupport her. This is certainly the duty of the huſband, who being as hath been ſaid, to account his wife as a part of his own body, muſt have the very ſame care to ſuſtain her, that he hath for himſelf. Yet this is not ſo to be underſtood, as to excuſe the wife from her part of labour and induſtry, when that is requiſite, it being unreaſonable the husband ſhould toil to maintain the wife in idleneſs.

Inſtruction.

15. *Fourthly* the husband is to *inſtruct* the wife, in the things which concern her eternal welfare, if ſhe be ignorant of them. Thus St. *Paul* bids the *wives learn of their husbands at home.* 1 *Cor.* 14. 36. which ſuppoſes, that the husband is to teach her. Indeed it belongs to every Maſter of a Family to endeavour that all under his charge be taught all neceſſary things of this kind, and then ſure more eſpecially his wife, who is ſo much nearer to him then all the reſt. This ſhould make men careful to get knowledge themſelves, that ſo they may be able to perform this duty they owe to others.

Husbands and Wives mutually to pray for and aſſiſt each other in all good.

16. *Laſtly, husbands* and *Wives* are mutually to *pray* each for other, to beg all bleſſings from God both ſpiritual and temporal, and to endeavour all they can to do all good to one another, eſpecially all good to each others Souls, by ſtirring up to the performance of duty, and diſſwading and drawing back from all

all sin, and by being like true yoke-fellows, helpful and assistant to each other in the doing of all Sorts of Good, both to their own Family and all others within their reach. This is of all other the truest and most valuable love. Nay, indeed how can it be said they do love at all, who can contentedly let each other run on in a course that will bring them to eternal misery? And if the love of husbands and wives were thus grounded in vertue and Religion, 'twould make their lives a kind of Heaven on earth; 'twould prevent all those contentions and brawlings, so common among them, which are the great plagues of Families, and the lesser Hell, in passage to the greater; and truly where it is not thus founded, there is little comfort to be expected in marriage. SUNDAY XV.

17. It should therefore be the care of every one that means to enter upon that state, to consider advisedly before hand, and to choose such a person with whom they may have this spiritual friendship, that is, such a one, *as truly fears God.* There are many *false ends of Marriage* lookt upon in the world: some marry for *Wealth*, others for *Beauty*, and generally they are only worldly respects that are at all considered; but certainly he that would marry as he ought, should contrive to make his Marriage useful to those better ends of serving God, and saving his own Soul; at least he must be sure it be no hindrance to them, and to that purpose the vertue of the per- *The vertue of the person the chief consideration in Marriage.*

person chosen is more conducing then all the wealth in the world, though I deny not, but that a competency of that may likewise be considered.

Unlawful Marriages.

18. But above all things, let all take heed, that they make not such *marriages*, as may not only be ill in their effects, but are *actual sins* at the time; such are the marriages of those that were formerly *promised to some other*, in which case 'tis sure they rightly belong to those, to whom they past the *first* promise; and then for any other to marry them, during the life of that person, is to take the husband or wife of that other, which is *direct adultery*, as S. *Paul* tells us, *Rom.* 7. 3. The like unlawfulness there is also in the marriage of those, who are within those *degrees* of kindred forbidden by God, the particulars whereof are set down in the 18. and 20. of *Lev.* And whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased wife, which is as bad, commits that great sin of Incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many sad effects, which we dayly see follow such rash or unlawful matches. It were well therefore if people would look on marriage, as our Church advises, as a thing not to be *undertaken lightly, unadvisedly, or wantonly, to satisfie mens carnal lusts and appetites; but reverently, discreetly, advisedly, soberly,*

berly, and in the fear of God; and in ſo doing no doubt a bleſſing would follow, which otherwiſe there is little ground to expect. I have now done with this Relation between *Husband* and *Wife*. SUNDAY XV.

19. The next is that between *Friends*; and this Relation if it be rightly founded, it is of great nearneſs and uſefulneſs; but there is none more generally miſtaken in the world; men uſually call them their friends, with whom they have an intimacy and frequency of converſation, though that intimacy be indeed nothing but an agreement and combination in ſin. The *Drunkard* thinks him his friend that will keep him company; the *deceitful* perſon, him that will aid him in his cheats; the *proud* man, him that will flatter him: And ſo generally in all vices, they are look'd on as friends, that advance and further us in them. But God knows this is far from friendſhip; ſuch a friend as this the *Devil* himſelf is in the higheſt degree, who is never backward in ſuch offices. The true friendſhip is that of a direct contrary making; 'tis a concurrence and agreement in vertue, not in vice: in ſhort, a true friend loves his friend ſo, that he is very zealous of his good; and certainly he that is really ſo, will never be the inſtrument of bringing him to the greateſt evil. The general duty of a *friend* then muſt be reſolved to be the induſtrious purſuit of his friends real advantages, in which there are ſeveral particulars contained. *Friendſhip.* *Its duties.*

20. As firſt, *faithfulneſs* in all *truſts* committed *Faithfulneſs.*

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mitted to him by his friend, whether that of goods or secrets; he that betrayes the trust of a friend in either, is by all men lookt upon with abhorrence, it being one of the highest falsnesses and treacheries, and for such treacherous wounds the Wise man tells us, *Every friend will depart, Eccles.* 22.22.

Natural.

Assistance.

21. Secondly, 'tis the duty of a *Friend* to be *assisting* to his friend in all his outward needs; to counsel him, when he wants advice; to chear him when he needs comfort; to give him when he wants relief; and to endeavour his rescue out of any trouble or danger. An admirable example we have of this friendship in *Jonathan* to *David*, *he loved him as his own soul*, and we see he not only contrives for his safety when he was in danger, but runs hazards himself to rescue and deliver his friend, draws his fathers anger upon him, to turn it from *David*, as you may read at large, 1 *Sam.* 20.

Admonition.

22. The third and highest duty of a friend is to be aiding and assisting to the soul of his friend, to endeavour to advance that in piety and vertue, by all means within his power, by *exhortations* and encouragements to all vertue, by earnest and vehement dissuasions from all sin, and not only thus in general, but by applying to his particular wants, especially by plain and friendly reproofs, where he knows or reasonably believes there is any fault committed. This is of all others the most peculiar duty of a friend, it being indeed that which none else is qualified for. Such an unwillingness

nefs there is in moſt men to hear of their faults, that thoſe that undertake that work, had need have a great prepoſſeſſion of their hearts, to make them patient of it. Nay, it is ſo generally acknowledged to be the proper work of a friend, that if he omit it, he betrayes the offender into ſecurity: his not reproving will be apt to make the other think he does nothing worthy of reproof, and ſo he tacitly acts that baſeſt part of a *flatterer*, ſooths and cheriſhes him in his ſin; when yet farther it is conſidered how great need all men have at ſome time or other, of being admoniſhed, 'twill appear a moſt unfriendly, yea cruel thing to omit it. We have that natural partiality to our ſelves, that we cannot ſo readily diſcern our own miſcarriages, as we do other mens, and therefore 'tis very neceſſary they ſhould ſometimes be ſhewed us by thoſe, who ſee them more clearly; and the doing this at the firſt may prevent the multiplying of more: whereas if we be ſuffered to go unreproved, it often comes to ſuch a habit, that reproofs will do no good. And then how ſhall that perſon be able to anſwer it either to God or himſelf, that has by his ſilence betrayed his friend to this greateſt miſchief? 'Tis the expreſſion of God himſelf ſpeaking of a friend, *Thy friend which is as thine own ſoul*, *Deut.* 13. 16. And ſure we ſhould in this reſpect account our friends as our own ſouls, by having the ſame jealous tenderneſs and watchfulneſs over their ſouls, which we ought to have of our own. It will therefore be very fit for all that SUNDAY XV.

SUNDAY XV. that have enter'd any ſtrict friendſhip, to make this one ſpecial article in the agreement, that they ſhall mutually admoniſh and reprove each other; by which means it will become ſuch an avowed part of their friendſhip, that it can never be miſtaken by the reproved party for cenſoriouſneſs or unkindneſs.

Prayer. 23. Fourthly, to theſe ſeveral parts of kindneſs muſt be added that of *Prayer*, we muſt not only aſſiſt our friends, our ſelves, in what we can, but we muſt call in the Almighty's aid to them, recommending them earneſtly to God for all his bleſſings, both temporal and ſpiritual.

Conſtancy. 24. Laſtly, We muſt be *Conſtant* in our *Friendſhips*, and not out of a lightneſs of humour grow weary of a friend, only becauſe we have had him long. This is great injuſtice to him, who if he have behaved himſelf well, ought the more to be valued, by how much the longer he has continued to do ſo: And it is great folly in our ſelves, for it is the caſting away the greateſt treaſure of humane life, for ſuch certainly is a tried friend. The wiſeſt of men gives warning of it, *Prov.* 27. 16. *Thine own friend and thy fathers friend forſake not.* Nay farther, 'tis not every light offence of a friend, that ſhould make thee renounce his friendſhip, there muſt be ſome allowance made to the infirmities of men, and if thou haſt occaſion to pardon him ſomewhat to day, perhaps thou mayeſt give him opportunity to requite thee to morrow; therefore nothing but unfaithfulneſs, or incorrigible vice ſhould break this band.

25. The

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25. The last relation is that betweeen *Masters* and *Servants*, both which owe duty to each other. That of the *Servant* is first *obedience* to all lawful commands; this is expresly required by the Apostle *Ephes.* 6. 6. *Servants obey in all things your Masters*, &c. And this *obedience* must not be a grumbling and unwilling one, but ready and cheerful, as he there proceeds to exhort, ver. 7. *With good will doing service*; and to help them herein, they are to consider, that it is to the Lord, and not unto men. God has commanded servants thus to obey their Masters; and therefore the *obedience* they pay is to God, which may well make them do it cheerfully, how harsh or unworthy soever the Master be, especially if what the Apostle farther urgeth, ver. 8. be considered, *that there is a reward to be expected from God for it.*

Servants owe to their Masters obedience.

26. The *second duty* of the Servant is *faithfulness*, and that may be of two sorts; *one* as opposed to eye-service, the *other* to purloyning or defrauding. The *first* part of faithfulness is the doing of all true service to his Master, not only when his eye is over him, and he expects punishment for the omission, but at all times, even when his Master is not likely to discern his failing; and that servant that doth not make conscience of this, is far from being a faithful servant; this *eye-service* being by the Apostle set opposite to that *singleness of heart*, which he requires *of servants*, *Eph.* 6 5. The *second* sort of *faithfulness* consists in

Fidelity.

the honeſt managery of all things intruſted to him by his Maſter, the not *waſting* his goods (as the *unjuſt Steward* was accuſed to have done, *Lu.*16.) whether by careleſs embezelling of them, or by converting any of them to his own uſe without the allowance of his Maſter. This latter is that *purloyning* of which the Apoſtle warns ſervants, *Tit.*2.10. And is indeed no better then arrant theft; of this kind are all thoſe wayes, that the ſervant hath of gaining to himſelf, by the loſs and damage of his Maſter, as the being bribed to make ill bargains for him, and many the like: Nay, indeed this ſort of unfaithfulneſs is worſe then common theft, by how much there is a greater truſt repoſed, the betraying whereof adds to the crime. As for the *other* ſort of unfaithfulneſs, that of waſting, though without gain to themſelves, it differs not much in effect from this, the Maſter may loſe as much by the one as by the other, and then what odds is it to him, whether he be rob'd by the coveteouſneſs or negligence of his ſervant? and it is ſtill the ſame breach of truſt with the former; for every Maſter is ſuppoſed to intruſt his affairs as well to the care as the honeſty of his ſervant: for 'twould be little advantage to the Maſter to be ſecured that his ſervant would not himſelf cheat him, whilſt in the mean time he would by his careleſneſs give opportunity to others to do it; therefore he that does not carefully look to his Maſters profit, deceives his truſt, as well as he that unjuſtly provides for his own.

27. A *third* duty of a servant is patience and meekness under the *reproofs* of his Master, *not answering again*, as the Apostle exhorts, *Tit.* 2. 9. That is, not making such surly and rude replies, as may increase the Masters displeasure, a thing too frequent among servants, even in the justest reprehensions; whereas S. *Peter* directs them patiently to suffer even the most undeserved correction, even when they *do well and suffer for it*, 1 *Pet.* 2. 20. But the patient suffering of rebuke is not all that is required of servants in this matter, they must also mend the fault they are rebuked for, and not think they have done enough, when they have (though never so dutifully) given the Master the hearing. *Submission to rebuke.*

28. A *fourth* duty of a servant is *diligence*: he must constantly attend to all those things, which are the duties of his place, and not give himself to idleness and sloth, nor yet to company-keeping, gaming, or any other disorderly course, which may take him off from his Masters business. All these are necessary duties of a servant, which they are carefully and conscionably to perform, not so much to escape the Masters anger as Gods, who will certainly call every one of them to an account, how they have behaved themselves towards their earthly Masters. *Diligence.*

29. Now on the other side there are some things also owing from the *Masters* to their *servants*: As *first*, the *Master* is bound to be *just* to them, in performing those conditions, *Masters owe to their Servants Justice.*

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on which they were hired, such are commonly the giving them food and wages, and that Master that withholds these, is an oppressour.

Admonition. 30. *Secondly*, the Master is to *admonish* and reprove the *Servant* in case of fault, and that not only in faults against them; wherein few *Masters* are backward, but also and more especially in faults against God, whereat every Master ought to be more troubled then at those which tend only to his own loss, or inconvenience; the dishonour of God, and the hazard of the meanest mans soul, being infinitely more worthy our disquiet, then any thing of the other kind can be. And therefore when masters are presently on fire for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, 'tis a sign they consider their own concernments too much, and Gods glory and their servants souls too little. This is too commonly the temper of Masters, they are generally careless how their servants behave themselves towards God, how disordered and prophane their families are, and therefore never bestow any exhortation, or admonition, to perswade them to vertue, or draw them from vice; such Masters forget that they must one day give an account how they have governed their families. It is certainly the duty of every Ruler to endeavour to advance piety and godliness among all those that are under his charge, and that as well in this lesser dominion of a family,

ly, as in the greater of a Realm or Nation. Of this *David* was so careful, that we see he professe: *Psalm* 101. 7. *That no deceitful person should dwell in his house, that he that told lies should not tarry in his sight*; so much he thought himself bound to provide, that his family might be a kind of Church, an Assembly of godly upright persons: and if all Masters would endeavour to have theirs so, they would besides the eternal reward of it hereafter, find a present benefit by it, their worldly business would thrive much the better; for if their servants were brought to make conscience of their wayes, they would then not dare either to be negligent or false. SUNDAY XV.

31. But as it is the duty of *Masters* to admonish and reprove their servants, so they must also look to do it in a *due manner*, that is, so as may be most likely to do good; not in passion and rage, which can never work the servant to any thing but the despising or hating him; but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind desire of his amendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

32. A third duty of the Master is to set *good example* of honesty and godliness to his servants, without which 'tis not all the exhortations, or reproofs he can use, will ever do good; or else he pulls down more with his *example*, then 'tis possible for him to build with *Good example.*

the other, and 'tis madneſs for a drunken, or profane Maſter to expect a ſober and godly family.

Means of Inſtruction.

33. Fourthly, the Maſter is to provide that his ſervants may not want means of being *inſtructed* in their duty, as alſo that they may daily have conſtant times of worſhipping God publickly by having prayers in the family: but of this I have ſpoken before under the head of Prayer, and therefore ſhall here ſay no more of it.

Moderation in Command.

34. Fifthly, The Maſter in all affairs of his own, is to give reaſonable and *moderate commands*, not laying greater burdens on his ſervants then they are able to bear, particularly not requiring ſo much work, that they ſhall have no time to beſtow on their ſouls; as on the other ſide he is not to permit them to live ſo idly as may make them either uſeleſs to him, or may betray themſelves to any ill.

Encouragement in well-doing.

35. Sixthly, The Maſter is to give his ſervants *encouragement* in well-doing, by uſing them with that bounty and kindneſs which their faithfulneſs and diligence and piety deſerves: and finally in all his dealing with them, he is to remember that himſelf hath, as the Apoſtle ſaith, *Epheſ. 6. 9. a Maſter in Heaven*, to whom he muſt give an account of the uſage of his meaneſt ſervant on earth. Thus have I briefly run through thoſe ſeveral relations, to which we owe particular Duty, and ſo have done with that firſt branch of Duty to our neighbours, that of Juſtice.

PAR-

PARTITION XVI.

Other Branches of our Duty *to our Neighbour. Of Charity to mens Souls, Bodies, Goods and Credit.*

THe second branch of Duty to our *Neighbours*, is *Charity*, or *Love*. This is the great Gospel-duty so often enjoyned us by Christ; the *New Commandment*, as himself calls it, *John* 13.34. *that ye love one another*, and this is again repeated twice in one Chapter, *John* 15. 12, 17. and the first Epistle of S. *John* is almost wholly spent in the perswasion to this one duty, by which we may see it is no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples, *John* 13. 35. *By this shall all men know that ye are my Disciples, if ye have love one to another.* *Charity.*

This *Charity* may be considered two wayes; first, in respect of the *Affections*; secondly, of the *Actions*. Charity in the *affections* is a sincere kindness, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obliged us to wish no hurt to any man, in respect either of his Soul, his Body, his Goods, or his *In the Affections.*

Credit, so this first part of Charity bindes us to wish all good to them in all these.

To mens Souls.

And first for the *Soul*. If we have any the least spark of Charity, we cannot but wish all good to mens *Souls*; those precious things which Christ thought worth the ransoming with his own blood, may surely well challenge our kindness, and good wishes; and therefore if we do not thus love one another, we are far from obeying that Command of loving, as he hath loved; for 'twas the Souls of men which he loved so tenderly, and both did and suffered so much for. Of this love of his to Souls there are two great and special effects: the first, the purifying them here by his grace, the second, the making them everlastingly happy in his glory; and both these we are so far to copy out in our kindeness, as to be earnestly desirous that all men should arrive to that purity and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none that himself *carried a Soul about him*, could be so cruel to that of another mans, as not sincerely to wish this, did not experience shew us there are some persons, whose malice is so deviliſh, as to reach even to the direct contrary; the wishing not only the sin, but the damnation of others. Thus may you have some, who, in any injury or oppression they suffer, make it their only comfort, that their enemies will *damn* themselves by it; when alas! that should to a Christian be much more

more terrible, then any ſuffering they could bring upon him. He that is of this temper, is a diſciple of Satan, not of Chriſt, it being directly contrary to the whole ſcope of that grand Chriſtian precept, of *loving our neighbours as our ſelves.* For it is ſure, no man that believes there is ſuch a thing *as damnation*, wiſhes it to himſelf; be he never ſo fond of the wayes that lead to it, yet he wiſhes that may not be his journeys end; and therefore by that rule of Charity ſhould as much dread it for his Neighbour. SUNDAY XVI.

Secondly, We are to wiſh all good to the *Bodies* of men, all health and welfare; we are generally tender enough of our own bodies, dread the leaſt pain or ill, that can befall them: Now *Charity*, by vertue of the forementioned precept, extends this tenderneſs to all others: and what ever we apprehend as grievous to our ſelves, we muſt be unwilling ſhould befal another. The like is to be ſaid of the other two, goods and credit, that as we wiſh our own thriving and reputation, ſo we ſhould likewiſe that of others, or elſe we can never be ſaid to *love our neighbour as our ſelves.* *To their Bodies, Goods and Credit.*

This Charity of the *affections*, if it be ſincere, will certainly have *theſe* ſeveral effects, which are ſo inſeparable from it, that they are often in Scripture accounted as parts of the duty, and ſo moſt ſtrictly required of us; Firſt, it will keep the minde in a peaceable and meek temper towards others, ſo far from ſeeking *Effects of this Charity.*

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seeking occasions of contentions, that no provocation shall draw us to it; for where we have kindness we shall be unapt to quarrel, it being one of the special qualities of Charity, that it is *not easily provoked*, 1 *Cor.* 13. 5. And therefore whoever is unpeaceable, shews his heart is destitute of this *Charity*. Secondly, it will breed compassion towards all the *miseries* of others; every mis-hap that befalls where we wish well, is a kind of defeat and disaster to our selves; and therefore if we wish well to all, we shall be thus concerned in the calamities of all, have a real grief and sorrow to see any in misery, and that according to the proportion of the suffering. Thirdly, it will give us joy in the prosperities of others. *Solomon* observes, *Prov.* 13. 19. that *the desire accomplished is sweet to the Soul*; and then whoever has this real desire of his neighbours welfare, his desire is accomplished in their prosperity, and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by St. *Paul*, Rom. 12. 12. *Rejoyce with them that rejoyce, weep with them that weep.* Fourthly, it will excite and stir up our prayers for others: we are of our selves impotent, feeble creatures, unable to bestow blessings, where we most wish them, therefore if we do indeed desire the good of others, we must seek it on their behalf from him, whence every *good and perfect gift cometh*, *James* 1. 17. This is so necessary a part of Charity, that without it our kindness is but an unsigni-

unsignificant thing, a kind of empty compliment. For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers, which will otherwise be vain and fruitless? The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers and giving of thanks *be made for all men*, 1 *Tim.* 2. 1. which precept all that have this true charity of the heart, will readily conform to. These severals are so naturally the fruits of this Charity, that it is a deceit for any man to perswade himself he hath it, who cannot produce these fruits to evidence it by.

It casts out Envy.

But there is yet a farther excellency of this grace; it guards the mind, and secures it from several great and dangerous vices; as first from *Envy*; this is by the Apostle taught us to be the property of Charity, 1 *Cor.* 13. 4. *Charity envieth not*; and indeed common reason may confirm this to us, for *Envy* is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shewed before was the effect of love; so that if love bear sway in the heart, 'twill certainly chace out Envy. How vainly then do those pretend to this vertue, that are still grudging, and repining at every good hap of others?

Pride.

Secondly, It keeps down *Pride* and *Haughtiness*. This is also taught us by the Apostle in the forementioned place, *Charity vaunteth*

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eth not it self, is not puffed up; and accordingly we finde, that where this vertue of love is commanded, there humility is joyned with it. Thus it is, *Col.* 3. 12. *Put on therefore bowels of Mercies, Kindness, Humbleness of minde*, and *Romans* 12. 10. *Be kindly affectioned one towards another with brotherly love, in honour preferring one another*, where you see how close an attendant Humility is of love. Indeed it naturally flows from it, for love alwayes sets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly find it in self-love, it makes us think highly of our selves, that we are much more excellent then other men. Now if love thus plac'd on our selves beget pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility, for then we should see and value those gifts and excellencies of theirs, which now our pride, or our hatred makes us to over-look and neglect, and not think it reasonable either to despise them, or vaunt and magnifie our selves upon such a comparison; we should certainly find cause to put the Apostles exhortation in practice, *Phil.* 2. 4. That we should *esteem others better then our selves*. Whoever therefore is of so haughty a temper, as to vilifie and disdain others, may conclude, he hath not this charity rooted in his heart.

Censoriousness.

Thirdly, It casts out *censoriousness* and rash judging; *Charity*, as the Apostle saith, 1 *Cor.* 13. 5. *thinketh no evil*, is not apt to entertain ill

ill conceits of others, but on the contrary as it follows, ver. 7. *believeth all things, hopeth all things*; that is, it is forward to believe and hope the best of all men; and surely our own experience tells us the same, for where we love we are usually unapt to discern faults, be they never so gross (witness the great blindness we generally have towards our own) and therefore shall certainly not be likely to create them, where they are not, or to aggravate them beyond their true size and degree: And then to what shall we impute those unmerciful censures and rash judgements of others, so frequent among men, but to the want of this Charity? SUNDAY XVI.

Fourthly, It casts out *Dissembling* and feigned kindness; where this true and real love is, that false and counterfeit one flyes from before it, and this is the love we are commanded to have, such as *is without dissimulation*, *Rom.* 12. 9. Indeed where this is rooted in the heart, there can be no possible use of dissimulation: because this is in truth all that the false one would seem to be, and so is as far beyond it as Nature is beyond Art; nay indeed, as a divine vertue is beyond a foul sin; for such is that hypocritical kindness, and yet 'tis to be feared, that does too generally usurp the place of this real charity; the effects of it are too visible among us, there being nothing more common then to see men make large professions to those who as soon as their *backs* are turned they either deride or mischief. *Dissembling.*

Fifthly,

Self-seeking.

Fifthly, it casts out all mercinarines, and *self-seeking*, 'tis of so noble and generous a temper, that it despises all projectings for gain or advantage, *Love seeketh not her own*, 1 *Cor.* 13. 5. And therefore that huckstering kind of love so much used in the world, which places it self only there, where it may fetch in benefit, is very far from this charity.

Revenge.

Lastly, It turns out of the heart all malice and desire of *Revenge*, which is so utterly contrary to it, that it is impossible they should both dwell in the same breast; 'tis the property of love to *bear all things*, 1 *Cor.* 13. 7. to endure the greatest injuries, without thought of making any other return to them then prayers and blessings, and therefore the malicious revengeful person, is of all others the greatest stranger to this charity.

This charity to be extended even to enemies.

'Tis true, if this vertue were to be exercised but towards some sort of persons, it might consist with malice to others, it being possible for a man that bitterly hates one to love another; but we are to take notice that this Charity must not be so confined, but must extend and stretch it self to all men in the world, particularly to *Enemies*, or else it is not that divine charity commended to us by Christ. The *loving of friends* and *benefactors* is so low a pitch that the *very Publicans and sinners*, the worst of men, *were able to attain to it*, *Matth.* 5. 46. And therefore 'tis not counted rewardable in a Disciple of Christ; no, he expects we should soar higher, and therefore hath set us this more

more ſpiritual and excellent precept of loving of enemies, *Matth.* 5. 44. *I ſay unto you, love your enemies, bleſs them that curſe you, and pray for them which deſpitefully uſe you, and perſecute you*; and whoſoever does not thus, will never be owned by him for a Diſciple. We are therefore to conclude, that all which hath been ſaid concerning this *Charity* of the *Affections*, muſt be underſtood to belong as well to our ſpitefulleſt enemy, as our moſt obliging friend. but becauſe this is a duty to which the froward nature of man is apt to object much, 'twill not be amiſs to inſiſt a little on ſome conſiderations which may enforce it on us. SUNDAY XVI.

Motives thereunto. Command of Chriſt.

And *firſt*, conſider what hath been already oucht on, that it is the *Command* of Chriſt, both in the Text above mentioned, and multitudes of others, there being ſcarce any precept ſo often repeated in the New Teſtament, as this of loving and forgiving of our enemies. Thus *Epheſ.* 4. 32. *Be ye kind one to nother, tender-hearted, forgiving one another*; And again, *Col.* 3. 13. *Forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.* So alſo 1 *Pet.* 3. 9. *Not rendring evil for evil, nor railing for railing, but contrarywiſe Bleſſing.* A whole Volume of Texts might be brought to this purpoſe, but theſe are certainly enough to convince any man, that this is ſtrictly required of us by Chriſt, and indeed I think, there are few that ever

ever heard of the Gospel, but know it is so. The more prodigiously strange is it, that men that call themselves Christians, should give no degree of obedience to it, nay not only so, but even publickly avow, and profess the contrary, as we daily see they do, it being ordinary to have men resolve, and declare that they will not forgive such, or such a man, and no consideration of Christs command can at all move them from their purpose. Certainly these men understand not what is meant by the very word *Christian*, which signifies a servant, and Disciple of Christ, and this charity is the very badge of the one, and lesson of the other: and therefore 'tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so express Command of that Christ, whom they own as their *Master*. *If I be a Master*, saith God, *where is my fear?* Mal. 1. 6. Obedience and reverence are so much the duties of servants, that no man is thought to look on him as a Master, to whom he payes them not. *Why call ye me Lord, Lord, and do not the things that I say?* saith Christ, *Luke* 6. 46. The whole world is divided into two great Families, *Christs* and *Satans*, and the obedience each man payes, signifies to which of these Masters he belongs; if he obey *Christ*, to *Christ*; if *Satan*, to *Satan*. Now this sin of malice and revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him,

'tis

'tis the taking *his livery* on our backs, the proclamation whose servants we are. What ridiculous impudence is it then, for men that have thus entred themselves of Satans Family, to pretend to be the servants of Christ? Let such know assuredly, that they shall not be *owned by* him, but at the great day of accompt, be turned over to their proper Master, to receive their wages in fire and brimstone. SUNDAY XVI.

A *second* consideration is the example of *God*; this is an argument Christ himself thought fit to use, to impress this duty on us, as you may see *Luk.* 6. 35, 36. Where after having given the Command of *Loving Enemies*, he encourages to the practice of it, by telling, that it is that which will make us the *Children of the Highest* (that is, 'twill give us a likeness and resemblance to him, as children have to their Parents) *for he is kind to the unthankful and the evil*; And to the same purpose, you may read, *Mat.* 5. 45. *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*; And sure this is a most forcible consideration to excite us to this duty. God we know is the fountain of perfection, and the being like to him, is the sum of all we can wish for; and though it was Lucifers fall, his ambition to be like the most high, yet had the likeness he affected been only that of Holyness and goodness, he might still have been an Angel of light: This desire of imitating our Heavenly Father is the especial mark of a *Example of God.*

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child of his. Now this kindneſs and goodneſs to enemies is moſt eminently remarkable in God, and that not only in reſpect of the temporal mercies, which he indifferently beſtows on all, his *ſun and rain on the unjuſt*, as in the text forementioned, but chiefly in his ſpiritual Mercies. We are all by our wicked works *Col.* 1. 21. *Enemies to him*, and the miſchief of that enmity would have fallen wholly upon our ſelves; God had no motive beſides that of his pity to us, to wiſh a reconciliation, yet ſo far was he from returning our enmity, when he might have revenged himſelf to our eternal ruin, that he deſigns and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindneſs, but the means he uſed for effecting this, is yet far beyond it; He *ſent his own Son* from Heaven to work it, and that not only by perſwaſions, but ſufferings alſo; ſo much did he prize us miſerable creatures, that he thought us not too dear bought with the blood of his Son. The like example of mercy and patience we have in *Chriſt* both *laying down his life for us Enemies*, and alſo in that meek manner of doing it, which we find excellently ſet forth by the Apoſtle, 1 *Pet.* 2. 22, 23, 24. and commended to our imitation. Now ſurely when all this is conſidered, we may well make S. *Johns* inference, *Beloved, if God ſo loved us, we ought alſo to love one another*, 1 *John* 4. 11. How ſhameful a thing is it for us to retain diſpleaſures

sures against our brethren, when God thus lays by his towards us, and that when we have so highly provoked him? SUNDAY XVI.

This directs to a *third consideration*, the comparing our sins *against God*, with the offences of our brethren *against* us, which we no sooner shall come to do, but there will appear a vast difference between them, and that in several respects; For *first*, there is the *Majesty* of the person against whom we sin, which exceedingly encreases the guilt, whereas between man and man, there cannot be so great a distance; for though some men are by God advanced to such eminency of dignity as may make an injury offered to them the greater, yet still they are but men of the same nature with us, whereas he is *God blessed for ever*; *Secondly*, there is his *soveraignty* and power, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepest manner bound to perfect obedience, whereas all the soveraignty that one man can possibly have over another, is but imparted to them by God, and for the most part there is none of this neither in the case, quarrels being most usual among equals. *Thirdly*, there is *his infinite bounty* and goodness to us: all that ever we enjoy, whether in relation to this life or a better, being wholly his free gift, and so there is the foulest ingratitude added to our other crimes; in which respect also 'tis impossible for one man to offend against another in such a degree, *The disproportion between our offences against God, and mens against us.*

for though one may be (and too many are) guilty of unthankfulneſs towards men, yet becauſe the greateſt benefits that man can beſtow, are infinitely ſhort of thoſe which God doth, the ingratitude cannot be near ſo great as towards God it is. *Laſtly*, there is the *greatneſs* and multitude of our *ſins* againſt *God*; which do infinitely exceed all that the moſt injurious man can do againſt us; for we all ſin much oftner and more heinouſly againſt him, then any man, be he never ſo malicious, can find opportunities of injuring his brethren. This inequality and diſproportion our Saviour intimates in the *parable*, Mat. 18. where our offences againſt God are noted by the *ten thouſand talents*, whereas our brethrens againſt us are deſcribed by the *hundred pence*; a talent hugely out-weighes a peny, and ten thouſand out-numbers a hundred, yet ſo and much more does the weight and number of our ſins exceed all the offences of others againſt us: Much more might be ſaid to ſhew the vaſt inequality between the faults which God forgives us, and thoſe we can poſſibly have to forgive our brethren: But this I ſuppoſe may ſuffice to ſilence all the *objections* of cruel and revengeful perſons, againſt this kindneſs to *enemies*. They are apt to look upon it as an abſurd and *unreaſonable* thing, but ſince God himſelf acts it in ſo much a higher degree, who can without blaſphemy ſay 'tis unreaſonable. If this, or any other ſpiritual duty appear ſo to us, we may learn the reaſon from the Apoſtle, 1 *Cor.* 2. 14.

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The carnal man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; 'Tis the carnality and fleſhlineſs of our hearts that makes it ſeem ſo, and therefore in ſtead of diſputing againſt the duty, let us purge our hearts of that, and then we ſhall finde that true which the ſpiritual Wiſdom affirms of her Doctrines, *Prov.* 8. 9. *They are all plain to him that underſtandeth, and right to them that find knowledge.* SUNDAY XVI.

Nay, this loving of enemies is not only a reaſonable, but a *pleaſant* duty, and that I propoſe as a fourth conſideration; there is a great deal of ſweetneſs and delight to be found in it. Of this I confeſs none can ſo well judge as thoſe that have practiſed it, the nature even of earthly pleaſures being ſuch, that 'tis the injoyment only that can make a man truly know them. No man can ſo deſcribe the taſte of any delicious thing to another, as that by it he ſhall know the reliſh of it; he muſt firſt actually taſte of it: and ſure 'tis more ſo in ſpiritual pleaſures, and therefore he that would fully know the ſweetneſs and pleaſantneſs of this duty, let him ſet to the practice, and then his own experience will be the beſt informer. But in the mean time, how very unjuſt, yea, and fooliſh is it, to pronounce ill of it before tryal? for men to ſay, This is irkſome and intolerable, who never ſo much as once offered to try whether indeed it were ſo or no? Yet by this very means an ill opinion is brought up of this moſt *delightful duty*, and paſſes currant among men, *Pleaſantneſs of this Duty.*

whereas in all justice the testimony of it should be taken only from those who have tried it, and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet methinks even those who look at it but at a distance may discern somewhat of *amiableness* in it, if no other way, yet at least by *comparing* it with the uneasiness of its contrary. Malice and Revenge are the most restless, tormenting passions that can possess the mind of a man, they keep men in perpetual study and care how to effect their mischievous purposes, it disturbs their very sleep, as *Solomon* observes *Prov.* 4. 16. *They sleep not except they have done mischief, and their sleep is taken away, except they cause some to fall:* Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them. A remarkable example of this we have in *Haman*, who though he abounded in all the greatness and felicity of the world, yet the malice he had to a poor despisable man *Mordecai*, kept him from *tasting contentment in all this*, as you may see *Esther* 5. where after he had related to his friends all his prosperities, verse 11. he concludes thus, ver. 12. *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the Kings gate.* On the other side, the peaceable spirit, that can quietly pass by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies; for let them

them do what they can, they cannot rob him of his quiet, he is firm as a *rock*, which no storms or winds can move, when the furious and revengeful man is like a *wave*, which the least blast tosses and tumbles from its place. But besides this inward disquiet of revengeful men, they often bring many outward calamities upon themselves, they exasperate their enemies, and provoke them to do them greater mischiefs, nay oftentimes they willingly run themselves upon the greatest miseries in pursuit of their revenge, to which 'tis ordinary to see men sacrifice *Goods*, *Ease*, *Credit*, *Life*, nay *Soul* it self, not caring what they suffer themselves so they may spite their enemy; so strangely does this wretched humour besot and blind men. On the contrary, the *meek* person he often melts his adversary, pacifies his anger; *a soft answer turns away wrath*, saith *Solomon*, *Prov.* 15. 1. And sure there is nothing can tend more to that end; but if it do happen that his enemy be so inhumane, that he miss of doing that, yet he is still a gainer by all he can suffer. For first, he gains an opportunity of exercising that most Christian grace of charity and forgiveness; and so at once of obeying the command, and imitating the example of his Saviour, which is to a true Christian spirit a most valuable advantage; and then secondly, he gains an accession and increase to his reward hereafter. And if it be *Objected*, that that is not to be reckoned in to the present pleasure of the duty: I answer that the

expectation and belief of it is, and that alone is a delight infinitely more raviſhing then the preſent enjoyment of all ſenſual pleaſure can be.

If we forgive not, God will not forgive us.

The fourth conſideration is, the *Danger* of not *performing this Duty*; of which I might reckon up divers, but I ſhall inſiſt only on that great one, which contains in it all the reſt, and that is the *forfeiting of our own pardon* from God, the having our ſins againſt him kept ſtill on his ſcore, and not *forgiven*. This is a conſideration, that methinks ſhould affright us into good nature; if it do not, our malice is greater to our ſelves then to our enemies. For alas! what hurt is it poſſible for thee to do to another, which can bear any compariſon with that thou doſt thy ſelf, in loſing the pardon of thy ſins? Which is ſo unſpeakable a miſchief, that the Devil himſelf with all his malice cannot wiſh a greater. 'Tis all he aims at, firſt, that we may ſin, and then that thoſe ſins may never be pardoned, for then he knows he has us ſure enough; Hell, and damnation being certainly the portion of every unpardoned ſinner, beſides all other effects of Gods wrath in this life. Conſider this, and then tell me what thou haſt got by the higheſt revenge thou ever actedſt upon another. 'Tis a Deviliſh phraſe in the mouth of men, *that revenge is ſweet:* but is it poſſible there can be (even to the moſt diſtemperate palate) any ſuch ſweetneſs in it, as may recompenſe that everlaſting *bitterneſs* that attends it? 'Tis

'Tis certain, no man in his wits can upon ſober judging, imagine there is. But alas! we give not our ſelves time to weigh things, but ſuffer our ſelves to be hurried away with the heat of an angry humour, never conſidering how dear we muſt pay for it: like the ſilly *Bee*, that in anger leaves at once her ſting and her life behind her; the ſting may perhaps give ſome ſhort pain to the fleſh it ſticks in, but yet there is none but diſcerns the *Bee* has the worſt of it, that pays her life for ſo poor a revenge: So it is in the greateſt act of our malice, we may perhaps leave our ſtings in others, put them to ſome preſent trouble, but that compared with the hurt redounds to our ſelves by it, is no more then that inconſiderable pain is to death; Nay not ſo much, becauſe the miſchiefs that we bring upon our ſelves are eternal, to which no finite thing can bear any proportion. *Remember* then, whenſoever thou art contriving and plotting a *revenge*, that thou quite miſtakeſt the mark; thou thinkeſt to hit the enemy, and alas! thou woundeſt thy ſelf to death. And let no man ſpeak peace to himſelf, or think that theſe are vain terrors, and that he may obtain pardon from God, though he give none to his brethren. For he that is truth it ſelf has aſſured us the contrary, *Mat.* 6. 15. *If ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.* And leſt we ſhould forget the neceſſity of this duty, he has inſerted it in our dayly Prayers, where we make it the condition, on which we beg SUNDAY XVI.

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beg pardon from God; *Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.* What a heavy curſe then does every revengeful perſon lay upon himſelf, when he ſayes this Prayer? He does in effect beg God not to forgive him; and 'tis too ſure that part of his Prayer will be heard, he ſhall be forgiven juſt as he forgives, that is, not at all. This is yet farther ſet out to us in the Parable of the *Lord* and the *Servant*, *Matth.* 18. The ſervant had obtained of his Lord the forgiveneſs of a vaſt debt, *ten thouſand talents*, yet was ſo cruel to his fellow ſervant, as to exact a poor trifling ſum of an *hundred pence*, upon which his Lord recalls his former forgiveneſs, and charges him again with the whole debt: and this *Chriſt* applies to our preſent purpoſe, ver. 35. *So likewiſe ſhall my heavenly Father do unto you, if ye from your hearts forgive not every man his brother their treſpaſſes.* One ſuch act of uncharitableneſs is able to forfeit us the pardon God hath granted us, and then all our ſins return again upon us, and ſink us to utter ruine. I ſuppoſe it needleſs to heap up more teſtimonies of Scripture for the truth of this; theſe are ſo clear, as may ſurely ſerve to perſwade any man, that acknowledges Scripture, of the great and fearful danger of this ſin of uncharitableneſs. The *Lord poſſeſs all our hearts with ſuch a juſt ſenſe of it as may make us avoid it.*

Gratitude to God.

The laſt conſideration I ſhall mention, is that of *Gratitude*. God has ſhewed wonderful mercies to us, Chriſt has ſuffered heavy things to

to bring us into a capacity of that mercy and pardon from God: And shall we not then think our selves obliged to some returns of thankfulness? If we will take the *Apostles* judgment, he tells us, 2 *Cor.* 5.15. *That since Christ died for us all, 'tis but reasonable that we should not henceforth live unto our selves, but unto him that died for us.* Indeed were every moment of our life *consecrated* to his immediate Service, 'twere no more then common gratitude requires, and far less then such inestimable benefits deserve; what a shameful unthankfulness is it then to deny him so poor a satisfaction as this, the forgiving our brethren? Suppose a man that were ransomed either from *death* or *slavery*, by the bounty and sufferings of another, should upon his release be charged by him that freed him in return of that kindness of his, to forgive some slight debt, which was owing him by some third person, would you not think him the unthankfullest wretch in the world, that should refuse this so great a *benefactour*? Yet such a wretch and much worse is every revengeful person: Christ hath bought us out of eternal slavery, and that not with *corruptible things, as silver and gold*, 1 Pet. 1.8. *But with his own most precious blood*, and hath earnestly recommended to us the love of our brethren, and that with the most moving arguments, drawn from the greatness of his love to us; and if we shall obstinately refuse him so just, so moderate a demand, how unspeakable a vileness is it? And yet this we do down right, if we keep any malice or grudge

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to any person whatsoever. Nay farther, this is not barely an unthankfulness, but there is also joyned with it a horrible contempt and despising of him. This *Peace* and unity of brethren was a thing so much prized and valued by him, that when he was to leave the World, he thought it the most precious thing he could bequeath, and therefore left it by way of legacy to his Disciples, *John* 14.27. *Peace I leave with you.* We use to set a great value on the slightest bequests of our dead friends, to be exceeding careful not to lose them; and therefore if we wilfully bangle away this so precious a Legacy of Christ, 'tis a plain sign we want that Love and esteem of him, which we have of our earthly friends, and that we despise him as well as his Legacy. The great prevailing of this sin of uncharitableness has made me stand thus long on these considerations, for the subduing it. *God grant they may make such impression on the Reader, as may be available to that purpose.*

I shall add only this one advice, that these, or whatsoever other remedies against this sin, must be used *timely*. 'Tis oftimes the frustrating of *bodily* medicines, the applying them too late; and 'tis much oftner so in *spiritual*: therefore if it be possible, let these and the like considerations be so constantly and habitually fixt in thy heart, that they may frame it to such meekness as may prevent all risings of rancor or revenge in thee, for it is much better they should serve as armour to prevent, then as bal-

The first rising of rancor to be suppress.

some

some to cure the wound. But if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it at the very first rise, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betimes the foregoing considerations, and withal, that this is a time and season of tryal to thee, wherein thou mayest shew thou hast profited in Christs School, there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offence of thy brother, or else of obeying and pleasing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, *betimes*, before thou be enflamed, for if this fire be throughly kindled, it will cast such a smoke, as will blind thy reason, and make thee unfit to judge even in this so very plain *case*, Whether it be better by obeying God, to purchase to thy self eternal bliss; or by obeying Satan, eternal torments. Whereas, if thou put the *question* to thy self before this commotion, and disturbance of mind, 'tis impossible but thy understanding must pronounce for God; And then unless thou wilt be so perverse that thou wilt deliberately choose death, thou wilt surely practise according to that sentence of thy understanding. I shall add no more on this *first* part of Charity, that of the *Affections*. SUNDAY XVI.

I proceed now to that of the *Actions*; And this indeed is it, whereby the former *Charity in the Actions.*

must

SUNDAY XVI. must be approved: we may pretend great charity within, but if none break forth in the Actions, we may say of that Love, as Saint *James* doth of the *Faith* he speaks of, *that it is dead*, Jam. 2. 20. It is the loving in Deed, that must *approve our hearts before God*, 1 John 3. 18. Now this love in the Actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their *Souls*, their *Bodies*, their *Goods*, and *Credit*.

Towards the mind of our Neighbour.

The *Soul*, I formerly told you, may be considered either in a Natural or Spiritual sense, and in both of them Charity binds us to do all the good we can. As the Soul signifies the *Mind* of a man, so we are to endeavour the comfort and refreshment of our brethren, desire to give them all true cause of joy and cheerfulness, especially when we see any under any sadness or heaviness, then to bring out all the cordials we can procure, that is, to labour by all Christian and fit means to cheer the troubled spirits of our brethren, to *comfort them that are in any heaviness*, as the Apostle speaks, 2 *Cor.* 1. 4.

His Soul.

But the *Soul* in the spiritual sense is yet of greater concernment, and the securing of that is a matter of much *greater* moment, then the refreshing of the *mind* only, in as much as the eternal sorrows and sadnesses of Hell exceed the deepest sorrows of this life; and therefore though we must not omit the former, yet on this we are to imploy our most

zealous

zealous charities; wherein we are not to content our ſelves with a bare wiſhing well to the Souls of our brethren, this alone is a ſluggiſh ſort of kindneſs, unworthy of thoſe who are to imitate the great Redeemer of Souls, who did and ſuffered ſo much in that purchaſe: No, we muſt add alſo our endeavour to make them that we wiſh them; to this purpoſe it were very reaſonable to propound to our ſelves in all our converſings with *others*, that one great deſign of doing ſome good to their Souls. If this purpoſe were fixt in our minds, we ſhould then diſcern perhaps many opportunities, which now we overlook, of doing ſomething towards it. The brutiſh *ignorance* of one would call upon thee to endeavour his inſtruction; the *open ſin* of another, to reprehend and admoniſh him; the faint and *weak* vertue of another, to confirm and encourage him. Every *ſpiritual want* of thy brother may give thee ſome occaſion of exerciſing ſome part of this Charity, or if the circumſtances be ſuch, that upon ſober judging, thou think it vain to attempt any thing thy ſelf, as if either thy meanneſs, or thy unacquaintedneſs, or any the like impediment be like to render thy exhortations fruitleſs, yet if thou art induſtrious in thy Charity, thou mayeſt probably find out ſome other inſtrument, by whom to do it more ſucceſſully. There cannot be a *nobler* ſtudy then how to benefit mens Souls, and therefore where the direct means are improper, 'tis fit

we ſhould whet our wits for attaining of others. Indeed 'tis a ſhame, we ſhould not as induſtriouſly contrive for this great ſpiritual concernment of others, as we do for every worldly trifling intereſt of our own; yet in them we are unwearied, and try one means after another, till we compaſs our end. But if after all our ſerious endeavours, the obſtinacy of men do not ſuffer us, or themſelves rather, to reap any fruit from them; if all our wooings and intreatings of men to have mercy on their own Souls will not work on them, yet be ſure to continue ſtill to exhort by thy example. Let thy great care and tenderneſs of thy own Soul preach to them the value of theirs, and give not over thy compaſſions to them, but with the Prophet *Jerem.* 13. 17. *Let thy Soul weep in ſecret for them*; and with the *Pſalmiſt*, *Let rivers of waters run down thy eyes, becauſe they kept not Gods Law*, *Pſal.* 119. 136. Yea with Chriſt himſelf, weep over them, *who will not know the things that belong to their peace*, *Luke* 11. 42. And when no importunities with them will work, yet even then ceaſe not to importune God for them, that he will draw them to himſelf. Thus we ſee *Samuel*, when he could not diſſwade the people from that ſinful purpoſe they were upon, yet he profeſſes notwithſtanding, that he will not ceaſe praying for them; nay, he lookt on it as ſo much a duty, that it would be ſin for him to omit it. *God forbid*, ſayes he, *that I ſhould ſin againſt*

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the Lord in ceasing to pray for you, 1 *Sam.* 12. 23. Nor shall we need to fear that our prayers will be quite lost, for if they prevail not for those for whom we pour them out, yet however they will return into our *own bosomes*, Psal. 35. 13. we shall be sure not to miss of the reward of that Charity. SUNDAY XVI.

In the second place, we are to exercise this Active Charity toward the *bodies* of our Neighbours; we are not only to compassionate their pains and miseries, but also to do what we can for their ease and relief. The good Samaritan, *Luke* 10. had never been proposed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wishes, no nor good words neither that avail in such cases, as S. *James* tells us, *If a brother or sister be naked and destitute of dayly food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give him not those things that are needful for the body, what doth it profit?* Jam. 2. 15, 16. No sure, it profits them nothing in respect of their bodies, and it will profit thee as little in respect of thy Soul, it will never be reckoned to thee as a Charity. This *relieving* of the *bodily wants* of our brethren, is a thing so strictly required of us, that we find it set down, *Mat.* 25. as the especial thing we shall be tried by at the *Last* Day, on the omission whereof is grounded that dreadful sentence, ver. 41. *Depart from me ye cursed into everlasting fire, prepared* *Charity in respect of the Body.*

SUNDAY XVI.

for the Devil and his Angels. And if it shall now be asked, what are the particular acts of this kind which we are to perform? I think we cannot better inform our selves for the frequent and ordinary ones, then from this Chapter, where are set down these severals, *the giving meat to the hungry, and drink to the thirsty, harbouring the stranger, clothing the naked, and visiting the sick and imprisoned*; By which *visiting* is meant not a bare coming to see them, but so coming as to comfort and relieve them; for otherwise it will be but like the *Levite* in the Gospel, *Luke* 10. who came and *looked on the wounded man*, but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot want frequent opportunities. But besides these there may sometimes by Gods especial providence fall into our hands, occasions of doing other good offices to the bodies of our neighbours; we may sometimes find a wounded man with the *Samaritan*, and then 'tis our duty to do as he did; we may sometimes find an innocent person condemned to death, as *Susanna* was, and then are with *Daniel* to use all possible endeavour for their deliverances. This case *Solomon* seems to refer to, *Prov.* 24. 11. *If thou forbear to deliver him that is drawn unto death, and them that are ready to be slain; if thou sayst, Behold we knew it not; doth not he that pondereth the heart consider? and he that keepeth thy soul, doth not he know it? Shall not he render to every man accord-*

ding to his deeds? We are not lightly to put the matter with vain excuſes, but to remember that God, who knows our moſt ſecret thoughts, will ſeverely examine, whether we have willingly omitted the performance of ſuch charity: ſometimes again (nay God knows, often now a days) we may ſee a man that by a courſe of intemperance is in danger to deſtroy his health, to ſhorten his days, and then it is a due charity not only to the ſoul, but to the body alſo, to endeavour to draw him from it. It is impoſſible to ſet down *all* the poſſible *acts* of this *corporal charity*, becauſe there may ſometimes happen ſuch opportunities as none can foreſee; we are therefore always to carry about us a ſerious reſolution of doing whatever good of this kind we ſhall at any time diſcern occaſion for, and then whenever that occaſion is offered, we are to look on it as a call, as it were from heaven, to put that reſolution in practice. This part of charity ſeems to be ſo much implanted in our natures, as we are *men*, that we generally account them not only unchriſtian, but *inhumane* that are void of it; and therefore I hope there will not need much perſwaſion to it, ſince our very nature inclines us; but certainly that very conſideration will ſerve hugely to increaſe the guilt of thoſe that are wanting in it: For ſince this command is ſo agreeable even to fleſh and blood, our diſobedience to it can proceed from nothing but a ſtubbornneſs and reſiſtence againſt God who gives it.

PARTITION XVII.

Of Charity; Alms-giving, &c. Of Charity in respect of our Neighbours Credit, &c. Of Peace-making: Of going to Law: Of Charity to our Enemies, &c.

§. 1. THE third way of expressing this *Charity* is towards the *Goods* or *Estate* of our Neighbour; we are to endeavour his thriving and prosperity in these outward good things; and to that end, be willing to assist and further him in all honest wayes of improving or preserving them, by any neighbourly and friendly office: Opportunities of this do many times fall out. A man may sometimes by his power or perswasion deliver his neighbours goods out of the hands of a thief or oppressour; sometimes again by his advice and counsel, he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without any loss or damage to our selves, and then we are to do them, even to our *Rich* neighbours, those that are as wealthy (perhaps much more so)

Charity in respect of the Goods.

Towards the Rich.

as our selves; for though *Charity* do not bind us to give to those that want it less then our selves, yet whenever we can further their profit without less'ning our own store, it requires it of us: Nay, if the damage be but light to us in comparison of the advantage to him, it will become us rather to hazard that light damage, then lose him that greater advantage. SUNDAY XVII.

2 But towards our *poor* brother, Charity tyes us to much more; we are there only to consider the supplying of his wants, and not to stick at parting with what is our own, to relieve him, but as far as we are able give freely what is necessary to him. This duty of *Almsgiving* is perfectly necessary for the approving our love not only to men, but even to God himself, as St. *John* tells us, 1 *John* 3. 17. *Whoso hath this worlds goods, and see his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money so much better, that he will see his poor brother (who is a man, and bears the image of God) suffer all extremities, rather then part with any thing to relieve him. On the other side, the performance of this duty is highly acceptable with God, as well as with men. *Towards the poor.*

3. 'Tis called, *Heb.* 13. 16. *A sacrifice wherewith God is well pleased*, and again, *Phil.* 4. 18. *S. Paul* calls their Alms to him, *a Sacrifice acceptable-well-pleasing to God*, and

SUNDAY XVII.

the Church hath always look'd on it as such; and therefore joyned it with the solemnest part of worship, the holy Sacrament. But because even Sacrifices themselves under the Law, were often made unacceptable by being maimed and blemished, it will here be necessary to enquire what are the due qualifications of this Sacrifice.

Motives of Alms-giving.

4. Of *these* there are some that respect the *motive*, some the *manner* of our giving. The motive may be *threefold*, respecting God, our neighbour and our selves. That which respects God is obedience and thankfulness to him: he has commanded we should give alms, and therefore one special end of our doing so, must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the properest way of expressing our thankfulness for it; for, as the *Psalmist* saith, *Our goods extend not unto God*, *Psal.* 16. 2. That tribute which we desire to pay out of our estates, we cannot pay to his person. 'Tis the poor, that are as it were his Proxy and receivers, and therefore whatever we should by way of thankfulness give back again unto God, our alms is the way of doing it. *Secondly*, in respect of our neighbour, the motive must be a true love and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief. *Thirdly*, in respect of our selves, the motive is to be the hope of that eternal reward promised to this performance. This

Christ

Christ points out to us, when he bids us *lay up our treasure in heaven*, *Mat.* 6. 20. And to *make us friends of the Mammon of unrighteousness, that they may receive us into everlasting habitations*, *Luk.* 16. 9. that is, by a charitable dispensing of our temporal goods to the poor, to lay up a stock in heaven, to gain a title to those endless felicities, which God hath promised to the charitable. That is the harvest we must expect of what we sowe in these works of mercy, which will be so rich as would abundantly recompense us, though we should, as the Apostle speaks, 1 *Cor.* 13. 3. *Bestow all our goods to feed the poor*: But then we must be sure we make this our sole aim, and not instead of this, propose to our selves the praise of men, as the motive of our charity, for that will rob us of the other; this is expressly told us by Christ, *Mat.* 6. *They that set their hearts on the credit* they shall gain with men, must take that as their portion, ver. 3. *Verily I say unto you, they have their reward*; they chose, it seems, rather to have men their Pay-masters, then God, and to them they are turn'd off; that little airy praise they get from them, is all the reward they must expect: *Ye have no reward of my Father which is in heaven*, verse 1. We have therefore need to watch our hearts narrowly, that this desire of vain glory steal not in, and besool us into that miserable exchange of a vain blast of mens breath for those substantial and eternal joyes of heaven. SUNDAY XVII.

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Manner of Alms-giving.

5. In the *second* place we must take care of our *alms-giving*, in respect of the manner; and in that, *first*, we must give cheerfully; men usually value a small thing that is given cheerfully, and with a good heart, more then a much greater, that is wrung from a man with grudging and unwillingness; and God is of the same mind, he loves *a cheerful giver*, 2 *Cor.* 9. 7. which the Apostle makes the reason of the foregoing exhortation, of not *giving grudgingly, or as of necessity*, vers. 6. And sure 'tis no unreasonable thing, that is herein required of us, there being no duty that has to humane nature more of pleasure and delight, unless it be where covetousness or cruelty have quite worked out the man, and put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels, to see the joy that a seasonable alms brings to a poor wretch? how it revives and puts new spirits in him, that was even sinking? certainly the most sensual creature alive knows not how to bestow his money on any thing, that shall bring him in so great a delight, and therefore methinks it should be no hard matter to give not only without grudging, but even with a great deal of alacrity and cheerfulness, it being the fetching in of pleasure to our selves.

Cheerfully.

The fear of impoverishing our selves by it vain and impious.

6. There is but *one Objection* can be made against this, and that is, that the danger of *impoverishing ones self* by what one gives, may take off that pleasure, and make men either not

not give at all, or not ſo cheerfully. To this I anſwer: That *firſt*, were this hazard never ſo apparent, yet it being the Command of God that we ſhall thus give, we are yet to obey cheerfully, and be as well content to part with our goods in purſuance of this duty, as we are many times called to do upon ſome other. In which caſe *Chriſt tells us, He that forſakes not all that he hath, cannot be his Diſciple.* SUNDAY XVII.

7. But *ſecondly*, this is ſure a vain ſuppoſition, God having particularly promiſed, the contrary to the Charitable; that it ſhall bring bleſſings on them, even in theſe outward things. *The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf*, Prov. 11. 25. *He that giveth to the poor ſhall not lack*, *Prov.* 28. 27. And many the like texts there are, ſo that only may truly ſay, this objection is grounded in direct unbelief. The ſhort of it is. We dare not truſt God for this: giving to the poor is directly the putting our wealth into his hands. *He that giveth to the poor lendeth unto the Lord*, *Prov.* 19. 17. and that too on ſolemn promiſe of repayment, as it follows in that verſe, *that which he hath given will he pay him again.* It is amongſt men thought a great diſparagement. When we refuſe to truſt them; it ſhews we either think them not ſufficient, or not honeſt. How vile an affront is it then to God thus to diſtruſt him? nay indeed how horrid blaſphemy, to doubt the ſecurity of that, for which he

he has thus expreſly paſt his word, who is Lord of all, and therefore cannot be inſufficient, and who is the God of truth, and therefore will not fail to make good his promiſe? Let not then that *infidel fear* of future want, contract and ſhut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his Surety, and enters bond with him, and will moſt aſſuredly pay thee with increaſe. Therefore it is ſo far from being damage to thee, thus to give, that it is thy great advantage: Any man would rather chooſe to put his money in ſome ſure hand, where he may both improve, and be certain of it at his need, then to let it ly unprofitable by him, eſpecially if he be in danger of thieves, or other accidents, by which he may probably loſe it. Now alas! all that we poſſeſs is in minutely *danger of loſing*; innumerable accidents there are, which may in an inſtant bring a rich man to beggery; he that doubts this, let him but read the *ſtory* of *Job*, and he will there find an example of it: And therefore what ſo prudent courſe can we take for our wealth, as to put it out of the reach of thoſe accidents, by thus lending it to God, where we may be ſure to find it ready at our greateſt need, and that too with improvement and encreaſe? In which reſpect it is that the Apoſtle compares *Alms* to *Seed*, 2 *Cor.* 9.10. We know it is the nature of Seed that is ſown, to multiply and encreaſe, and ſo does all our acts of mercy, they return not ſingle and naked to

us,

us, but bring in their sheaves with them, a most plenteous and bountiful harvest. God deals not with our *Alms*, as we too often do with his graces, wrap them *up in a napkin*, so that they shall never bring in any advantage to us, but makes us most rich returns: and therefore we have all reason most cheerfully, yea joyfully to set to this Duty, which we have such invitations to, as well in respect of our own interests, as our neighbours needs. SUNDAY XVII.

8. *Secondly*, We must give *seasonably*: it is true indeed there are some so poor, that an Alms can never come *unseasonably*, because they always want, yet even to them there may be some *special* seasons of doing it to their greater advantage; for sometimes an Alms may not only deliver a poor man from some present extremity, but by the right *timeing* of it, may set him in some way of a more comfortable subsistence afterward. And for the most, I presume it is a good *Rule*, to *dispence what we intend to any, as soon as may be*, for delayes are hurtful oftentimes both to them and our selves; *first*, as to them, it is sure, the longer we delay, the longer they groan under the present want, & after we have designed them a relief, it is in some degree a cruelty to defer bestowing of it, for so long we prolong their sufferings. You will think him a hard-hearted *Physician*, that having a certain cure for a man in pain, should, when he might presently apply it, make unnecessary delayes, and so keep the poor man still in torture: and the same it is here; we *Give seasonably.*

want

SUNDAY XVII.

want of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him, or if he be not in such an extremity of want, yet whatever we intend him for his greater comfort he loses so much of it, as the time of the delay amounts to. *Secondly*, in respect of our selves; 'tis ill to defer; for thereby we give advantage to the temptations either of *Satan* or our own covetous humour, to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purposes cool, and never come to act; so many resolve they will repent, but because they set not immediately upon it, one delay succeeds another, and keeps them from ever doing it at all; and so 'tis very apt to fall out in this case, especially with men who are of a covetous temper, and therefore they of all others should not trust themselves thus to delay.

Prudently.

9. *Thirdly*, We should take care to give *prudently*, that is, to give most, where it is most needed, and in such a manner, as may do the receiver most good. Charities do often miscarry for want of this care, for if we give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdness is the cause of their want, then to those who best deserve it, and so both encourage the one in their idleness, and disable our selves from giving to the other. Yet I doubt not such may be the present wants e-

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ven of the moſt unworthy, that we are to relieve them, but where no ſuch preſſing need is, we ſhall do beſt to chuſe out the fitter objects of charity, ſuch as are thoſe who either are *not able* to labour, or elſe have a *greater charge* then their labour can maintain, and to thoſe our alms ſhould be given alſo in ſuch manner as may be moſt likely to do them good; the manner of which may differ according to the circumſtances of their condition; it may to ſome be beſt perhaps, to give them by little and little, to others the giving it all at once may tend more to their benefit; and ſometimes a *ſeaſonable loan* may do as well as a gift, and that may be in the power ſometimes of thoſe who are able to give but little: But when we thus lend on charity, we muſt lend freely without Uſe, and alſo with a purpoſe, that if he ſhould prove unable to pay, we will forgive ſo much of the Principal as his needs require, and our abilities will permit. They want much of this charity, who clap up *poor debtors* in priſon, when they know they have nothing to anſwer the debt, which is a great cruelty to make another miſerable, when nothing is gained to our ſelves by it. SUNDAY XVII.

10. Fourthly, We ſhould give *liberally*, we muſt not be ſtrait-handed in our *alms*, and give by ſuch pitiful ſcantlings, as will bring almoſt no relief to the receiver, for that is a kind of mockery: 'tis as if one ſhould pretend to feed one that is almoſt famiſh'd by giving him a crumb

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crumb of bread; such Doles as that would be most ridiculous, yet I fear 'tis too near the proportion of some mens alms; such men are below those Disciples we read of, who knew only the Baptism of *John*, for 'tis to be observed, that *John Baptist*, who was but the forerunner of Christ, makes it a special part of his doctrine, that he *that hath two coats should impart to him that hath none*, *Luke* 3.11. He says not, he that hath some great Wardrobe, but even he that hath *but two coats* must part with one of them; from whence we may gather, that whatsoever is above (not our vanity but) our need, should thus be disposed of, when our brethrens necessity requires it. But if we look into the first time of the Gospel, we shall find Christianity far exceeded this proportion of *Johns*; the *converts* assigned not a part only, but frankly *gave all to the use of the Brethren*, *Acts* 4. And though that being upon an extraordinary occasion, will be no measure of our constant practice, yet it may shew us how prime and fundamental a part of Christianity, this of Charity is, that at the very first founding of the Church; such vast degrees of it were practised; and if we farther consider what precepts of love are given us in the Gospel even to the *laying down our lives for the brethren*, 1 *John* 3.16. we cannot imagine our goods are in Gods account so much more precious then our lives, that he would command us to be prodigal of the one; and yet allow us to be sparing of the other.

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11. A multitude of Arguments might be brought to recommend this bounty to all that profeſs Chriſt; I ſhall mention only two, which I find uſed by S. *Paul* to the *Corinthians* on this occaſion. The firſt is the example of Chriſt, 2 *Cor.* 8. 9. *For ye know the grace of our Lord Jeſus Chriſt, who though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* Chriſt emptied himſelf of all that glory and greatneſs he enjoyed in Heaven with his Father, and ſubmitted himſelf to a life of much meanneſs and poverty, only to enrich us. And therefore for ſhame, let us not grudge to empty our Coffers, to leſſen ſomewhat of our heaps to relieve his poor members. The ſecond, is the expectation of reward, which will be more or leſs, according to the degrees of our Alms, 2 *Cor.* 9. 6. *He that ſoweth ſparingly ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap bountifully.* We think him a very improvident husband-man, that to ſave a little ſeed at preſent, ſows ſo thin, as to ſpoil his crop; and the ſame folly 'twill be in us, if by the ſparingneſs of our Alms, we make our ſelves a lank harveſt hereafter, loſe either all, or a great part of thoſe rewards which God hath provided for the liberal Almsgiver. What is the *proportion* which may be called a liberal giving, I ſhall not undertake to ſet down, there being degrees even in liberality; one may give liberally, and yet another give more liberally then he; beſides, liberality is to

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be measured, not so much by what is given, as by the ability of the giver. A man of a mean estate may give less then one of a great, and yet be the more liberal person, because that little may be more out of his, then the greater is out of the others. Thus we see Christ pronounces the poor widow to *have given more to the Treasury, then all the rich men*, Luke 21.3. not that her *two mites* were more then their *rich* gifts, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance what they might easily spare. Every man must herein judge for himself; we see the Apostle, though he earnestly press the *Corinthians* to bounty, yet prescribes not to them how much they shall give, but leaves that to their own breasts, 2 *Cor.* 9.7. *Every man according as he purposeth in his heart, so let him give.* But let us still remember, that the more we give (provided we do not thereby fail in the support of those, that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the duty of alms-giving (what ever the proportion be) we may do very well to follow the advice S. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* 16.2. *Upon the first day of the week let every one of you lay by him in store as God hath prospered him.* If men would do thus, lay by somewhat *weekly* in store for this work of Charity, it were the

surest

ſureſt way not to be unprovided of ſomewhat to give, when an occaſion offered it ſelf, and by giving ſo by little and little, the expence would become leſs ſenſible, and ſo be a means to prevent thoſe *grudgings* and *repinings*, which are apt to attend men in greater diſburſements; and ſure this were in other reſpects alſo a very proper courſe, for when a *trades-man* caſts up his weekly account, and ſees what his gains have been, 'tis of all others the moſt ſeaſonable time to offer this tribute to God out of what he hath by his bleſſing gained. If any will ſay they cannot ſo well *weekly* reckon their gains, as by longer ſpaces of time, I ſhall not contend with them for that preciſe time, let it be done *monthly* or quaterly, ſo it be done. But that ſomewhat ſhould ſtill be laid by in bank for theſe uſes, rather then left looſe to our ſudden Charities is ſure very expedient; and I doubt not, whoever will make tryal of it, will upon experience acknowledge it to be ſo.

12. The fourth exerciſe of our Charity is towards the *credit* of our neighbour: and of this we may have many occaſions; ſometimes towards the innocent, and ſometimes alſo towards the guilty. If one whom we know to be an innocent perſon, be ſlandered, and traduced, Charity binds us to do what we may for the declaring his innocency, and delivering him from that falſe imputation, and that not only by witneſſing when we are called to it, but by a voluntary offering our teſtimony *Charity in reſpect of the Credit.*

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ſtimony on his behalf, or if the accuſation be not before a Court of Juſtice, and ſo there be no place for that our more ſolemn teſtimony, but that it be only a ſlander toſt from one to another, yet even there we are to do what we can to clear him, by taking all occaſions publickly to declare what we know of his innocency. But even to the guilty there is ſome Charity of this kind to be performed, ſometimes by concealing the fault, if it be ſuch that no other part of Charity to others make it neceſſary to diſcover, or be it not ſo notorious, as that it will be ſure to betray it ſelf. The wounds of *Reputation* are of all others the moſt incurable, and therefore it may well become Chriſtian Charity to prevent them, even where they have been deſerved; and perhaps ſuch a tenderneſs in hiding the fault may ſooner bring the offender to Repentance, if it be ſeconded (as it ought to be) with all earneſtneſs of private admonition: But if the fault be ſuch, that it be not to be concealed, yet ſtill there may be place for this Charity, in extenuating and leſſening it, as far as the circumſtances will bear; As if it were done *ſuddenly* and raſhly, Charity will allow ſome abatement of the Cenſure, which would belong to a deſigned and *deliberate* Act; and ſo proportionably in other circumſtances. But the moſt frequent exerciſes of this Charity happen towards thoſe, of whoſe either innocency or guilt we have no knowledge, but are by ſome *doubtful*

actions

actions brought under ſuſpition: And here we muſt remember, that it is the property of love, *not to think evil*, to judge the beſt; and therefore we are both to abſtain from uncharitable concluſions of them our ſelves, and as much as lies in us, to keep others from them alſo, and ſo endeavour to preſerve the credit of our neighbour; which is oftentimes as much ſhaken by unjuſt ſuſpicions, as it would be by the trueſt accuſation. To theſe Caſes, I ſuppoſe belongs that precept of Chriſt, *Mat.* 7. 1. *Judge not*; and when we conſider how that is backt in the following words, *That ye be not judged*, we ſhall have cauſe to believe it no ſuch light matter as the world ſeems to account it; our unmerciful judging of others will be paid home to us, in the ſtrict and ſevere Judgement of God.

The acts of charity in ſome reſpects acts of Juſtice alſo.

13. I have now gone through this *Active Charity*, as it relates to the four ſeveral capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we ſpake of *Juſtice*. If any think it improper, that the ſame acts ſhould be made part of *Juſtice* and *Charity* too, I ſhall deſire them to conſider, that *Charity* being by Chriſts command become a debt to our brethren, all the parts of it may in that reſpect be ranked under the head of *Juſtice*, ſince 'tis ſure, paying of debts is a part of that: Yet becauſe in our common uſe we do diſtinguiſh between the offices of *Juſtice* and *Charity*, I have choſe to enlarge on them in particular

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reference to *Charity*. But I desire it may still be remembred, that whatsoever is under precept, is so much a due from us, that we sin not only against *Charity*, but *Justice* too, if we neglect it; which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common errour in this point. Men look upon their Acts of mercy, as things purely Voluntary, that they have no Obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all: which is a very dangerous, but withal a very natural fruit of the former perswasion. If there be any Charities wherein Justice is not concerned, they are those which for the height and degrees of them are not made matter of strict Duty, that is, are not in those degrees commanded by God: and even after these, 'twill be very reasonable for us to labour; but that cannot be done without taking the lower & necessary degrees in our way; and therefore let our first care be for them.

The great rule of Charity.

14. To help us wherein there will be no better means, then to keep before our eyes that grand rule of *Loving our neighbours as our selves*; this the Apostle makes the sum of our *Whole duty to our Neighbours*, Rom. 13.9. Let this therefore be the *standard*, whereby to measure all thy actions, which relate to others;

others; when ever any neceſſity of thy Neighbours preſents it ſelf to thee, ask thy ſelf, whether if thou wert in the like caſe, thy love to thy ſelf would not make thee induſtrious for relief, and then reſolve thy love to thy Neighbour muſt have the ſame effect for him. This is that *Royal Law*, as St. *James calls it*, *Jam.* 2. 8. which all that profeſs themſelves ſubjects to Chriſt, muſt be ruled by; and whoſoever is ſo, will not fail of performing all charities to others, becauſe 'tis ſure he would upon the like occaſions have all ſuch performed to himſelf. There is none but wiſhes to have *his* good name defended, his poverty relieved, *his* bodily ſuffering ſuccoured; only it may be ſaid, that in the *ſpiritual wants*, there are ſome ſo careleſs of themſelves, that they wiſh no ſupply, they deſire no reproofs, no inſtructions, nay, are angry when they are given them; it may therefore ſeem that ſuch men are not by vertue of this rule tied to thoſe ſorts of Charities. To this I anſwer, that the *love of our ſelves*, which is here ſet as the meaſure of that to our Neighbour, is to be underſtood to be that reaſonable love, which men ought to have, and therefore, though a man fail of that due love he owes himſelf, yet his Neighbour hath not thereby forfeited his right, he has ſtill a claim to ſuch a degree of our love, as is anſwerable to that, which in right we ſhould bear to our ſelves, and ſuch I am ſure is this care of our ſpiritual eſtate, and there-

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fore 'tis not our despising our own Souls, that will absolve us from Charity to others mens: yet I shall not much press this duty in such men, it being neither likely that they will be perswaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

Peace making.

15. There is yet one Act of Charity behind, which does not properly fall under any one of the former heads, and yet may relate to them all, and that is, the *Making peace* and amity among others: by doing whereof we may much benefit both the Souls, Bodies, Goods and Credit of our brethren; for all these are in danger by strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the actors: We have Christs word for it, *Blessed are the Peace-makers*, Mat. 5. 9 and therefore we may be incouraged diligently to lay hold of all opportunities of doing this office of Charity, to use all our Art and endeavour to take up all grudges and quarrels we discern among others; neither must we only labour to restore peace where it is lost, but to preserve it where it is: *First*, generally, by striving to beget in the heart of all we converse with a true value of that most precious Jewel, Peace; *Secondly*, particularly, by a timely prevention of those jars and unkindnesses, we see likely to fall out. It may many times be in the power of a discreet friend or neighbour,

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to cure those mistakes and misapprehensions, which are the first beginnings of quarrels and contentions; and it will be both more easie and more profitable, thus to prevent, then pacifie strifes. 'Tis sure 'tis more easie, for when a quarrel is once broken out, 'tis like a violent flame, which cannot so soon be quencht, as it might have been, whilst it was but a smothering fire. And then 'tis also more profitable, for it prevents many sins, which in the progress of an open contention, are almost sure to be committed. *Solomon* sayes, *In the multitude of words there wanteth not sin*, Prov. 10. 19. which cannot more truly be said of any sorts of words, then those that pass in anger, and then though the quarrel be afterwards composed, yet those sins will still remain on their account; and therefore it is a great Charity to prevent them.

16. But to fit a man for this so excellent an Office of *Peace-making*, 'tis necessary that he be first remarkably *peaceable himself*; for with what face canst thou perswade others to that which thou wilt not perform thy self? Or how canst thou expect thy perswasions should work? 'Twill be a ready reply in every mans mouth, *Thou Hypocrite, cast out first the beam out of thine own eye*, Matth. 7. 6. and therefore be sure thou qualifie thy self for the work. There is one point of Peaceableness which seems to be little regarded among men, and that is in the Case of *Legal trespasses*; Men think it nothing to go to *Law* about every

He that undertakes it must be peaceable himself.

Of going to Law.

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every petty trifle, and as long as they have but Law on their ſide, never think they are to blame: but ſure had we that true peaceableneſs of ſpirit which we ought, we ſhould be unwilling for ſuch ſlight matters to trouble and diſquiet our Neighbours. Not that all going to Law is utterly unchriſtian, but ſuch kind of *Suits* eſpecially, as are upon contentiouſneſs, and ſtoutneſs of humour, to defend ſuch an inconſiderable right, as the parting with will do us little or no harm, or which is yet worſe, to avenge ſuch a treſpaſs. And even in great matters, he that ſhall part with ſomewhat of his Right for love of Peace, does ſurely the moſt Chriſtianly, and moſt agreably to the advice of the Apoſtle, 1 *Cor.* 6. 7. rather to *take wrong*, and *ſuffer our ſelves to be defrauded.* But if the damage be ſo unſupportable, that it is neceſſary for us to go to Law, yet even then we muſt take care of preſerving Peace; *firſt*, by carrying ſtill a friendly and Chriſtian temper towards the party, not ſuffering our hearts to be at all eſtranged from him; *ſecondly*, by being willing to yield to any reaſonable terms of agreement whenever they ſhall be offered; and truly if we carry not this temper of mind in our ſuits, I ſee not how they can be reconcileable with that peaceableneſs ſo ſtrictly required of all Chriſtians. Let thoſe conſider this who make it their pleaſure themſelves to diſquiet their Neighbour, or their trade to ſtir up others to do it. This tender regard of Peace both

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in our selves, and others, is absolutely neces- SUNDAY
sary to be entertained of all those, who own XVII.
themselves to be the servants of him, whose title it is to be the *Prince of Peace*, Isai. 9. 6.

17. All that remains to be toucht on concerning this *Charity* of the *Actions*, is the extent of it, which much be as large as the former of the affections, even to the taking in not only strangers, and those of no relation to us, but even of our bittereſt enemies. I have already spoken so much of the Obligation we are under to forgive them, that I shall not here say any thing of that, but that being supposed a Duty, 'twill sure then appear no unreasonable thing to proceed one step further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and so 'twill be no hard matter even to flesh and blood to do all kind things to them. And indeed this is the way, by which we must try the sincerity of our forgiveneſs. 'Tis easie to say, I forgive such a man, but if when an opportunity of doing him good is offered, thou declineſt it, 'tis apparent there yet lurks the old malice in thy heart; where there is a through forgiveneſs, there will be as great a readineſs to benefit an enemy as a friend: nay perhaps in some reſpects a greater, a true charitable person looking upon it as an *especial prize*, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Saviour, by

This Charity of the actions must reach to enemies.

doing

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doing good to them that hate him, Matth. 5. 44. Let us therefore resolve that actions of kindness are to be performed to our enemies, for which we have not only the command, but also the example of Christ, who had not only some inward relentings towards us his obstinate and most provoking enemies, but shewed it in acts, and those no cheap, or easie ones, but such as cost him his deerest blood. And surely we can never pretend to be either obeyers of his Command, or followers of his Example, if we grudge to testifie our loves to our Enemies by those so much cheaper wayes of *feeding them in hunger*, and the like, recommended to us by the Apostle, *Rom.* 12. 20. But if we could perform these acts of kindness to enemies in such manner as might draw them from their enmity, and win them to Peace, the Charity would be doubled; And this we should aim at, for that we see the Apostle sets as the end of the forementioned acts of feeding, &c. that we may *heap coals of fire on their heads*, not coals to burn, but to melt them into all love and tenderness towards us; and this were indeed the most compleat way of *imitating Christs example*, who in all he did and suffered for us, designed the reconciling of us to himself.

Self-love an hindrance to this Charity.

18. I have now shewed you the several parts of our *duty to our Neighbour*, towards the performance whereof I know nothing more necessary, then the turning out of our hearts that *self-love* which so often possesses them, and

and that so wholly, that it leaves no room for Charity, nay, nor justice neither to our Neighbour. By this *self-love* I mean not that *true love* of our selves, which is the love and care of our Souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly interests and advantages, which is apparently the root of all both injustice and uncharitableness towards others. We find this sin of *self-love* set by the Apostle in the head of a whole troop of sins, 2 *Tim.* 3. 2. as if it were some principal officer in Satans camp; and certainly, not without reason, for it never goes without an accursed train of many other sins, which like the *Dragons tail, Rev.* 12. 4. *sweeps away all* care of duty to others. We are by it made so vehement and intent upon the pleasing our selves, that we have no regard to any body else, contrary to the direction of St. *Paul, Rom.* 15. 2. Which is *not to please our selves, but every man to please his Neighbour for his good to edification*; which he backs with the example of Christ, verse 3. *For even Christ pleased not himself*: If therefore we have any sincere desire to have this vertue of charity rooted in our hearts, we must be careful to weed out this sin of *self-love*, for 'tis impossible they can prosper together. SUNDAY XVII.

19. But when we have removed this hindrance, we must remember that this, as all other graces, proceeds not from our selves, it is the *gift of God*, and therefore we must earnestly *pray* *Prayer a means to procure it.*

SUNDAY XVII. *pray* to him to work it in us, to ſend his holy Spirit, which once appeared in the form of a Dove, a *meek* and *gall-leſs* creature, to frame our hearts to the ſame temper, and enable us rightly to perform this duty.

Chriſtian duties both poſſible and pleaſant.

20. I Have now paſt through thoſe ſeveral Branches I at firſt propoſed, and ſhewed you what is our *Duty to God, our ſelves, and our Neighbour*: Of which I may ſay as it is, *Luke* 10. 28. *This do and thou ſhalt live.* And ſurely it is no impoſſible task to perform this in ſuch a meaſure, as God will graciouſly accept, that is, in Sincerity, though not in Perfection, for God is not that auſtere Maſter, *Luke* 19. 20. *That reaps where he has not ſowed,* he requires nothing of us, which he is not ready by his Grace to enable us to perform, if we be not wanting to our ſelves, either in asking it by Prayer, or in uſing it by Diligence. And as it is not impoſſible, ſo neither is it ſuch a ſad melancholy task, as men are apt to think it. 'Tis a ſpecial policy of *Satans*, to do as the *Spies did*, Num. 23. 28. *bring up an ill report upon this good Land*, this *ſtate of Chriſtian life*, thereby to diſcourage us from entring into it, to fright us with I know not what *Gyants* we ſhall meet with; but let us not thus be cheated, let us but take the courage to try, and we ſhall indeed find it a *Canaan, a Land flowing with milk and honey*: God is not in this reſpect to *his people a wilderneſs, a Land of darkneſs*, Jer. 2. 31. His Service does not bereave

reave men of any true joy, but helps them to a great deal: *Christs yoke is an easie*, nay a *pleasant yoke*, his *burden a light*, yea *a gracious burden*. There is in the *Practice of Christian Duties* a great deal of present pleasure, and if we feel it not, it is because of the resistance our vitious and sinful customs make, which by the contention raises an uneasiness. But then first, that is to be charged only to our selves, for having got those ill customes, and thereby made that hard to us, which in it self is most pleasant, the Duties are not to be accused for it. And then secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs is such, as hugely outweigheth all the trouble of the combate. SUNDAY XVII.

21. But it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to *persecutions* and sufferings in the world, and that those *are not joyous but grievous*. *Even when they expose us to outward sufferings.*

I answer, that even in those there is matter of joy. We see the Apostles thought it so, *they rejoyced that they were counted worthy to suffer for Christs name*, *Acts* 4. 41. and S. *Peter* tells us, *that if any suffer as a Christian, he is to glorifie God for it*, 1 *Pet.* 4. 16. There is such a force and vertue in the testimony of a good Conscience, as is able to change the greatest suffering into the greatest triumph, and that testimony we can never have more clear and lively, then when we suffer for righteousnes sake; so that you see *Christianity* is very amiable even in its saddest

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saddeſt dreſs, the inward comforts of it do far ſurpaſs all the outward tribulations that attend it, and that even in the inſtant, while we are in the ſtate of warfare upon earth. But then if we look forward to the *crown* of our victories, thoſe eternal rewards in Heaven, we can never think thoſe tasks ſad, though we had nothing at preſent to ſweeten them, that have ſuch recompenſes await them at the end; were our labours never ſo heavy, we could have no cauſe to faint under them. Let us therefore when ever we meet with any diſcouragements in our courſe, fix our eye on this rich prize, and then *run with patience the race which is ſet before us*, Heb. 12. 2. Follow the *Captain of our ſalvation* through the greateſt ſufferings, yea even through the ſame *red ſea* of blood which he hath waded, whenever our Obedience to him ſhall require it; for though our *fidelity* to him ſhould bring us to death it ſelf, we are ſure to be no loſers by it, for to ſuch he hath promiſed a *Crown of life*, the very expectation whereof is able to keep a Chriſtian more cheerful in his fetters and dungeon, then a worldling can be in the midſt of his greateſt proſperities.

The danger of delaying our turning to God.

22. All that remains for me farther to adde, is earneſtly to intreat and beſeech the Reader, that without delay, he put himſelf into this ſo pleaſant and gainful a courſe, by ſetting ſincerely to the *practiſe* of all thoſe things, which either by this *Book*, or by any other means he diſcerns to be his Duty, and

and the further he hath formerly gone out of his way, the more haſte it concerns him to make to get into it, and to uſe the more diligence in walking in it. He that hath a long *journey* to go, and finds he hath loſt a great part of his day in a *wrong way*, will not need much intreaty, either to turn into the right, or to quicken his pace in it. And this is the caſe of all thoſe that have lived in any courſe of ſin, they are in a wrong road, which will never bring them to the place they aim at; nay, which will certainly bring them to the place they moſt fear and abhor; much of their day is ſpent, how much will be left to finiſh their journey in, none knows, perhaps the next hour, the next minute the night of death may overtake them; what a madneſs is it then for them to defer one moment to turn out of that path which leads to certain deſtruction, and to put themſelves in that, which will bring them to bliſs and glory? Yet ſo are men bewitched, and enchanted with the *Deceitfulneſs of ſin*, that no entreaty, no perſwaſion can prevail with them, to make this ſo reaſonable, ſo neceſſary a change, not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleaſures of ſin as long as they live, and then they hope at their death, or ſome little time before it, to do all the buſineſs of their Souls. But, alas! Heaven is too high to be thus jumpt into, the way to it is a long and leaſurely aſcent, which requires time

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SUNDAY XVII. time to walk. The hazards of such deferring are more largely spoken of in the *Discourse* of *Repentance:* I shall not here repeat them, but desire the Reader seriously to lay them to heart, and then surely he will think it seasonable Counsel that is given by the Wise man, *Eccles.* 5. 7. *Make no tarrying to turn to the Lord, and put not off from day to day.*

FINIS.

PRIVATE
DEVOTIONS
For several
OCCASIONS,
ORDINARY
And
EXTRAORDINARY.

LONDON,
Printed for *T. Garthwait*, at the Sign of the Kings-head in St. *Pauls* Church-yard, 1663.

CHRISTIAN READER,

I *Have, for the help of thy Devotions, ſet down ſome* FORMS *of* PRIVATE PRAYER, *upon ſeveral occaſions: If it be thought an omiſſion that there are none for Families, I muſt anſwer for my ſelf, that it was not from any opinion, that God is not as well to be worſhipp'd in the Family as the Cloſet; but becauſe the Providence of God and the Church hath already furniſhed thee for that purpoſe, infinitely beyond what my utmoſt care could do. I mean the* PUBLICK LITURGY *or* COMMON-PRAYER, *which for all publick addreſſes to God (and ſuch are Family prayers) are ſo excellent and uſeful, that we may ſay of it, as* David *did of* Goliah's *ſword,* 1 Sam. 21. 9. There is none like it.

DIRECTIONS *for the* MORNING.

As ſoon as ever thou awakeſt in the morning, lift up thy heart to God in this or the like ſhort Prayer.

LORD, As thou haſt awaked my Body from ſleep, ſo by thy grace awaken my Soul from ſin; and make me ſo to walk before thee this day and all the reſt of my life, that when the laſt trumpet ſhall awake me out of my grave, I may riſe to the life immortal, through Jeſus Chriſt.

When

WHen thou haſt thus begun, ſuffer not (without ſome urgent neceſſity) any worldly thoughts to fill thy mind, till thou haſt alſo paid thy more ſolemn Devotions to Almighty God, and therefore during the time thou art dreſſing thy ſelf, (which ſhould be no longer then common decency requires) exerciſe thy minde in ſome ſpiritual thoughts: as for example, conſider to what Temptations thy buſineſs or company that day are moſt like to lay thee open, and arm thy ſelf with Reſolutions againſt them; or again, conſider what Occaſions of doing ſervice to God, or good to thy neighbour are that day moſt likely to preſent themſelves, and reſolve to embrace them; and alſo contrive how thou mayeſt improve them to the uttermoſt. But eſpecially it will be fit for thee to Examine whether there have any ſin eſcaped thee ſince thy laſt nights examination. If after theſe conſiderations any further leiſure remain, thou mayeſt profitably imploy it in meditating on the general Reſurrection (whereof our riſing from our beds is a repreſentation) and of that dreadful Judgement which ſhall follow it, and then think with thy ſelf in what preparation thou art for it, and reſolve to husband carefully every minute of thy time towards the fitting thee for that great account. As ſoon as thou art ready, retire to ſome private place, and there offer up to God thy Morning Sacrifice of praiſe and Prayer.

Prayers for the Morning: At thy first kneeling down, say,

O Holy, blessed and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee by Jesus Christ.

A Thanksgiving:

O Gracious Lord, whose mercies endure for ever, I thy unworthy servant who have so deeply tasted of them, desire to render thee the tribute of my humblest praises for them. In thee, O Lord, I live & move and have my being: thou first madest me to be, and then that I might not be miserable but happy, thou sentest thy Son out of thy bosom to Redeem me from the power of my sins by his Grace, and from the punishment of them by his Blood, and by both to bring me to his glory. Thou hast by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in Baptism, and have been partaker of all those spiritual helps which might aid me to perform that Vow I there made to thee; and when by my own wilfulness

wilfulneſs or negligence I have failed to do it, yet thou in thy manifold mercies haſt not forſaken me, but haſt graciouſly invited me to repentance, afforded me all means both outward and inward for it, and with much patience haſt attended and not cut me off in the acts of thoſe many damning ſins I have committed, as I have moſt juſtly deſerved. It is, O Lord, thy Reſtraining grace alone by which I have been kept back from any the greateſt ſins, and it is thy Inciting and Aſſiſting grace alone, by which I have been enabled to do any the leaſt good; therefore not unto me, not unto me, but unto thy name be the praiſes. For theſe and all other thy ſpiritual bleſſings, my ſoul doth magnifie the Lord, and all that is within me praiſe his holy Name. I likewiſe praiſe thee for thoſe many outward Bleſſings I enjoy, as health, friends, food and raiment, the comforts as well as the neceſſaries of this life; for thoſe continual Protections of thy hand, by which I and mine are kept from dangers, and thoſe gracious Deliverances thou haſt often afforded out of ſuch as have befallen me, and for that mercy of thine whereby thou haſt ſweetned and allayed thoſe troubles thou haſt not ſeen fit wholly to remove: for thy particular preſervation of me this night, and all other thy goodneſs towards me. Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life, that ſo theſe bleſſings here may be an earneſt of thoſe richer bleſſings thou haſt prepared for thoſe that love thee, and that for

his sake, whom thou hast made the Author of Eternal Salvation to all that obey him, even Jesus Christ.

A Confession.

O Righteous Lord, who hatest iniquity, I thy sinful creature cast my self at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee; for I have drunk iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou commandest; mine heart, which should be an habitation for thy spirit, is become a cage of unclean birds, of foul and disordered affections; and out of this abundance of the heart my mouth speaketh, my hands act, so that in thought, word and deed I continually transgress against thee. [*Here mention the greatest of thy sins.*] Nay, O Lord, I have despised that goodness of thine which should lead me to Repentance, hardning my heart against all those means thou hast used for my amendment. And now, Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of my sins? But, O Lord, there is mercy with thee that thou mayest be feared. O fit me for that mercy by giving me a deep and hearty Repentance, and then according to thy goodness let thine anger and thy wrath be turned away from me; look upon me

in

in thy Son, my bleſſed Saviour, and for the merit of his ſufferings pardon all my ſins: And, Lord, I beſeech thee by the power of thy grace ſo to renew and purifie my heart, that I may become a new creature, utterly forſaking every evil way, and living in conſtant, ſincere, univerſal obedience to thee all the reſt of my dayes, that behaving my ſelf as a good and faithful ſervant, I may by thy mercy at the laſt be received into the joy of my Lord. Grant this for Jeſus Chriſt his ſake.

A prayer for Grace.

O Moſt gracious God, from whom every good and perfect gift cometh, I wretched creature that am not able of my ſelf ſo much as to think a good thought, beſeech thee to work in me both to Will and Do according to thy good pleaſure. Inlighten my mind that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord work in my heart a true Faith, a purifying Hope, and an unfeigned Love towards thee; give me a full Truſt on thee, Zeal for thee, Reverence of all things that relate to thee; make me Fearful to offend thee, Thankful for thy mercies, Humble under thy corrections, Devout in thy Service, Sorrowful for my ſins; and grant that in all things I may behave my ſelf ſo, as befits a creature to his Creatour, a ſervant to his Lord; enable me likewiſe to perform that Duty I owe to my ſelf; give me that Meekneſs, Humility, and

Contentedneſs whereby I may alwayes poſſeſs my ſoul in Patience and thankfulneſs; make me Diligent in all my duties, watchful againſt all temptations, perfectly pure and Temperate, and ſo moderate in my moſt lawful enjoyments, that they never become a ſnare to me; make me alſo, O Lord, to be ſo affected towards my Neighbour, that I never tranſgreſs that royal Law of thine, of loving him as my ſelf; grant me exactly to perform all parts of Juſtice, yielding to all whatſoever by any kind of Right becomes their due, and give me ſuch bowels of mercy and compaſſion that I may never fail to do all acts of Charity to all men, whether friends or enemies, according to thy command and example. Finally, I beſeech thee, O Lord, to ſanctifie me throughout, that my whole ſpirit and ſoul and body may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt; to whom with thee and the Holy Ghoſt be all honour and glory for ever. *Amen.*

Interceſſion.

O Bleſſed Lord, whoſe mercy is over all thy works, I beſeech thee to have mercy upon all men, and grant that the precious ranſom which was paid by thy Son for all, may be effectual to the ſaving of all. Give thy inlightning Grace to thoſe that are in darkneſs, and thy converting grace to thoſe that are in ſin; look with thy tendereſt compaſſions upon the Univerſal Church. O be favourable & gracious

unto

unto *Sion*, build thou the walls of *Jeruſalem*: unite all thoſe that profeſs thy name to thee, by purity, and holineſs; and to each other by brotherly love. Have mercy on *This* deſolate Church, and ſinful Nation; thou haſt moved the Land and divided it, heal the ſores thereof, for it ſhaketh; make us ſo truly to repent of thoſe ſins which have provoked thy Judgments, that thou alſo mayeſt turn, and repent, and leave a bleſſing behind thee. Bleſs thoſe whom thou haſt appointed our governours, whether in Church or State: ſo rule their hearts, and ſtrengthen their hands, that they may neither want will nor power to puniſh wickedneſs and vice, and to maintain Gods true Religion and Vertue. Have pity, O Lord, on all that are in affliction; be a Father to the fatherleſs, and plead the cauſe of the Widow, comfort the feeble-minded, ſupport the weak; heal the ſick, relieve the needy, defend the oppreſſed, & adminiſter to every one according to their ſeveral neceſſities; let thy bleſſings reſt upon all that are near and dear to me, and grant them whatſoever thou ſeeſt neceſſary either to their bodies or their Souls. [*Here name thy neareſt Relations*] Reward all thoſe that have done me good, and pardon all thoſe that have done, or wiſht me evil, and work in them and me all that good which may make us acceptable in thy ſight, through Jeſus Chriſt.

For

For Preſervation.

O Merciful God, by whoſe bounty alone it is, that I have this day added to my life, I beſeech thee ſo to guide me in it by thy grace, that I may do nothing which may diſhonour thee, or wound my own ſoul, but that I may diligently apply my ſelf to do all ſuch good works, as thou haſt prepared for me to walk in; and Lord I beſeech thee, give thy Angels charge over me, to keep me in all my wayes, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be ſafe under thy gracious protection, through Jeſus Chriſt.

O Lord, pardon the wandrings and coldneſs of theſe petitions, and deal with me, not according either to my prayers or deſerts, but according to my needs and thine own rich mercies in Jeſus Chriſt, in whoſe bleſſed Name and Words, I conclude theſe my imperfect prayers; ſaying, *Our Father*, &c.

Directions for Night.

AT NIGHT, when it draws towards the time of reſt, bethink thy ſelf how thou haſt paſſed the day; examine thine own heart, what ſin either of Thought, Word, or Deed thou haſt committed, what opportunity of doing good

then

thou haſt omitted, and whatſoever thou findeſt to accuſe thy ſelf of, confeſs humbly and penitently to God, renew thy purpoſes, and reſolutions of amendment, and beg his pardon in Chriſt, and this not ſlightly, and only as of courſe, but with all devout earneſtneſs, and heartineſs, as thou wouldſt do, if thou wert ſure thy death were as near approaching as thy ſleep, which for ought thou knoweſt may be ſo indeed, and therefore thou ſhouldſt no more venture to ſleep unreconciled to God, then thou wouldſt dare to dy ſo. In the next place conſider what ſpecial & extraordinary mercies thou haſt that day received, as if thou haſt had any great deliverance, either in thy inward man, from ſome dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praiſe for the ſame; or if nothing extraordinary have ſo happened, and thou haſt been kept even from the approach of danger, thou haſt not the leſs, but the greater cauſe to magnifie God, who hath by his protection ſo guarded thee, that not ſo much as the fear of evil hath aſſaulted thee. And therefore omit not to pay him the tribute of humble thankfulneſs, as well for his uſual and daily preſervations, as his more extraordinary deliverances. And above all endeavour ſtill by the conſiderations of his mercies to have thy heart the more cloſely knit to him, remembring that every favour received from him is a new engagement upon thee to love and obey him.

Prayers for Night.

O Holy, bleſſed and glorious Trinity, three perſons and one God, have mercy upon me a miſerable ſinner.

Lord I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a ſpiritual Sacrifice acceptable unto thee by Jeſus Chriſt.

A Confeſſion.

O MOST Holy Lord God, who art of purer eyes then to behold iniquity, how ſhall I abominable wretch dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardneſs to all good, and a readineſs to all evil; but I have defiled my ſelf yet much worſe by my own actual ſins and wicked cuſtoms; I have tranſgreſt my duty to Thee, my Neighbour, and my Self, and that both in thought, in word, in deed, by doing thoſe things which thou haſt expreſly forbidden, and by neglecting to do thoſe things thou haſt commanded me. And this not only through ignorance and frailty, but knowingly, and wilfully, againſt the motions of thy Spirit, and the checks of my own conſcience to the contrary. And to make all theſe out of meaſure ſinful, I have gone on in a daily courſe of repeating theſe provocations againſt thee, notwithſtanding

ing all thy calls to, and my own purpoſes and vows of amendment; yea, this very day I have not ceaſed to add new ſins to all my former guilts. [*Here name the particulars.*] And now, O Lord, what ſhall I ſay, or how ſhall I open my mouth, ſeeing I have done theſe things? I know that the wages of theſe ſins is death; but O thou who willeſt not the death of a ſinner, have mercy upon me; work in me, I beſeech thee, a ſincere contrition, and a perfect hatred of my ſins; and let me not dayly confeſs, and yet as daily renew them, but grant, O Lord, that from this inſtant I may give a bill of Divorce to all my moſt beloved luſts, and then be thou pleaſed to marry me to thy ſelf in truth, in righteouſneſs and holineſs. And for all my paſt ſins, O Lord, receive a reconciliation; accept of that ranſom thy bleſſed Son hath paid for me, and for his ſake whom thou haſt ſet forth as a propitiation, pardon all my offences, and receive me to thy favour. And when thou haſt thus ſpoken peace to my ſoul, Lord keep me that I turn not any more to folly, but ſo eſtabliſh me with thy Grace, that no temptation of the world, the Devil, or my own fleſh may ever draw me to offend thee, that being made free from ſin, and becoming a ſervant unto God, I may have my fruit unto holineſs, and the end everlaſting life, through Jeſus Chriſt our Lord.

A Thanksgiving.

O Thou Father of mercies, who art kind even to the unthankful, I acknowledge my self to have abundantly experimented that gracious property of thine; for notwithstanding my dayly provocations against thee, thou still heapest mercy and loving kindness upon me. All my contempts and despisings of thy spiritual favours have not yet made thee withdraw them, but in the riches of thy goodness & long-suffering thou still continuest to me the offers of grace and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The sins of this day thou hast not repayed as justly thou might'st, by sweeping me away with a swift destruction, but hast spared and preserved me according to the greatness of thy mercy. [*Here mention the particular mercies of that day.*] What shall I render unto the Lord, for all these benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace, and that of Intercession appointed for the Morning.

For

For Preſervation.

O Bleſſed Lord, the Keeper of Iſrael, that neither ſlumbreſt nor ſleepeſt, be pleaſed in thy mercy to watch over me this night; keep me by thy grace from all works of darkneſs, and defend me by thy power from all dangers, grant me moderate and refreſhing ſleep, ſuch as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I ſhall lie down in the duſt; and becauſe I know neither the day nor the hour of my Maſters coming, grant me grace that I may be alwayes ready, that I may never live in ſuch a ſtate as I ſhall fear to die in, but that whether I live, I may live unto the Lord: or whether I die, I may die unto the Lord, ſo that living and dying I may be thine, through Jeſus Chriſt.

Uſe the ſame concluding Prayer as in the Morning.

AS thou art putting off thy clothes, think with thy ſelf that the time approaches that thou muſt put off thy body alſo, and then thy Soul muſt appear naked before Gods judgement Seat, *and therefore thou hadſt need be careful to make it ſo clean and pure by repentance and holineſs, that he who will not look on iniquity may graciouſly behold and accept it.*

Let thy Bed put thee in mind of thy Grave, and when thou lyest down, say,

O Blessed Saviour, who by thy precious death and burial didst take away the sting of death and power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest, for it is thou, Lord, only that makest me dwell in safety.

Into thy hands I commend my spirit, for thou hast redeemed it, O Lord, thou God of truth.

IN the ANTIENT CHURCH *there were besides morning and night, four other times every day which were called* HOURS OF PRAYER, *and the zeal of those first Christians was such as made them constantly observed. It would be thought too great a strictness now in this luke-warm age to enjoyn the like frequency, yet I cannot but mention the example, and say, that for those who are not by very necessary businesses prevented, it will be but reasonable to imitate it, and make up in publick and private those* FOUR TIMES *of* PRAYER, *besides the* OFFICES *already set down for* MORNING *and* NIGHT: *and that none may be to seek how to exercise their devotions at these times, I have added divers* COLLECTS *for several Graces, whereof every man may use at each such time of prayer so many as his zeal and leasure shall point out to him, adding, if he please,*

please, one of the confessions appointed for morning or night, and never omitting the LORDS PRAYER.

But if any mans state of life be really so busie as will not allow him time for so long and solemn devotions, yet certainly there is no man so overlaid with businesse, but that he may finde leisure oftentimes in a day to say the LORDS PRAYER alone, and therefore let him use that, if he cannot more. But because it is the Character a of Christian, Phil. 3.20. That he hath his conversation in Heaven, it is very fit that besides these set times of Prayer, he should divers times in a day by short and sudden EJACULATIONS dart up his soul thither. And for this sort of devotion no man can want leisure, for it may be performed in the midst of businesse; the Artificer at his work, the Husbandman at his plough may practise it. Now as he cannot want time, so that he may not want matter for it, I have thought it not unuseful out of that rich store-house, the BOOK of PSALMS, to furnish him with some texts, which may very fitly be used for this purpose, which being learned by heart will alwayes be ready at hand to imploy his devotion; and the matter of them being various, some for pardon of sin, some for Grace, some for the light of Gods countenance, some for the Church, some for Thanksgiving, &c. every man may fit himself according to the present need and temper of his soul. I have given these not as a full collection, but only a taste, by which the Readers appetite may be raised to search after more in that Book, and other parts of Holy Scripture.

COLLECTS *for several* GRACES.

For Faith.

O Blessed Lord, whom without Faith it is impossible to please, let thy spirit, I beseech thee, work in me such a Faith, as may be acceptable in thy sight, even such as worketh by love. O let me not rest in a dead ineffectual Faith, but grant that it may be such as may shew it self by my works, that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Image of that Christ, on whom I believe, that so at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ.

For Hope.

O Lord, who art the hope of all the ends of the earth, let me never be destitute of a well grounded hope, nor yet possest with a vain presumption; suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance, but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both encourage and enable me to purifie my self from all filthiness both of flesh and spirit, that so it may indeed become to me an anchor of the soul both sure and stedfast, entring

even

even within the vail, whither the forerunner is for me entred, even Jesus Christ my High Priest and blessed Redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thy self, and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be so hardned through the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacrilegiously unjust as to alienate any part of it, but enable me to render it up whole and intire to thee. But, O my God, thou seest it is already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession. O thou who art stronger come upon him, and take this unworthy heart of mine as thine own spoil; refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit. Lord, if thou see it fit, be pleased to let me taste of those joyes, those raviſhments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not chuse my place in thy Kingdom, yet O Lord, deny me not to drink of thy cup, let me have such a sincerity and degree of love, as may make me endure any thing for thy sake, such a perfect love

as may cast out all fear and all sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

For Sincerity.

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisie and unsincerity. The heart, O Lord, is deceitful above all things, and my heart is deceitful above all hearts; O thou who searchest the heart and reins, try me, and seek the ground of my heart, and suffer not any accursed thing to lurk within me, but purifie me even with fire, so thou consume my dross. O Lord, I cannot deceive thee, but I may most easily deceive my self. I beseech thee let me not rest in any such deceit; but bring me to a sight and hatred of my most hidden corruptions, that I may not cherish any darling lust, but make an utter destruction of every *Amalekite*. O suffer me not to speak peace to my self, when there is no peace, but grant I may judge of my self as thou judgest of me, that I may never be at peace with my self, till I am at perfect peace with thee, and by purity of heart be qualified to see thee in thy Kingdom, through Jesus Christ.

For

For devotion in prayer.

O Gracious Lord God, who not only permitteſt, but inviteſt us miſerable and needy creatures, to preſent our petitions to thee; grant I beſeech thee, that the frequency of my prayer may be ſomewhat proportionable to thoſe continual needs I have of thy mercy. Lord, I confeſs, it is the greateſt honour and greateſt advantage, thus to be allowed acceſs to thee, yet ſo ſottiſh and ſtupid is my prophane heart, that it ſhuns or fruſtrates the opportunities of it. My Soul, O Lord, is poſſeſt with a ſpirit of infirmity, it is bowed together, and can in no wiſe lift up it ſelf to thee. O be thou pleaſed to cure this ſad, this miſerable diſeaſe, to enſpirit and enliven this earthly droſſy heart, that it may freely mount towards thee, that I may ſet a true value on this moſt valuable priviledge, and take delight in approaching to thee, and that my approaches may be with a reverence ſome way anſwerable to that awful Majeſty I come before; with an importunity and earneſtneſs anſwerable to thoſe preſſing want I have to be ſupplied; and with ſuch a fixedneſs and attention of mind, as no wandring thoughts may interrupt; that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into ſin, but may ſo ask that I may receive, ſeek that I may find, knock that it may be opened unto me:

that from praying to thee here, I may be tranſlated to the praiſing thee eternally in thy glory, through the merits and interceſſion of Jeſus Chriſt.

For Humility.

O Thou High and Lofty One, that inhabiteſt Eternity, yet art pleaſed to dwell with the humble ſpirit, pour into my heart, I beſeech thee, that excellent grace of Humility, which may utterly work out all thoſe vain conceits I have of my ſelf; Lord convince me powerfully of my own wretchedneſs, make me to ſee that I am miſerable, and poor, and blind, and naked, and not only duſt, but ſin; that ſo in all thy diſpenſations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am leſs then the leaſt of thy mercies, and greater then the greateſt of thy judgements. And, O Lord, grant me not only to walk humbly with my God, but even with men alſo, that I may not only ſubmit my ſelf to thy rebukes, but even to thoſe of my fellow Chriſtians, and with meekneſs receive and obey their admonitions. And make me ſo to behave my ſelf towards all, that I never do any thing through ſtrife or vain glory; and to that end grant, that in lowlineſs of mind I may eſteem every other man better then my ſelf, and be willing that others ſhould eſteem them ſo alſo; that I neither nouriſh any high opinion of my ſelf, nor covet one among others, but

that

that despising the vain praise of men, I may seek that praise which cometh from thee only. That so instead of those mean servile Arts I have used to recommend me to the esteem of men, I may now imploy all my industry and care to approve my self to thee, who resistest the proud, and givest grace to the humble: grant this, O Lord, for his sake, who humbled himself unto the death of the Cross, Jesus Christ.

For the Fear of God.

O Glorious Majesty, who only art high, and to be feared, possess my soul with a holy awe and reverence of thee, that I may give thee the honour due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never prophane any holy thing, or sacrilegiously invade what thou hast set apart to thy self. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in any thing. O let me not so misplace my fear, as to be afraid of a man that shall die, and of the son of man, who shall be made as grass, and forget the Lord my Maker; but repleniſh my soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy holy will. Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee,

but may with fear and trembling work out my own ſalvation, through Jeſus Chriſt.

For truſt on God.

O Almighty Lord, who never faileſt them that truſt on thee, Give me grace, I beſeech thee, in all my difficulties and diſtreſſes, to have recourſe to thee, to reſt and depend on thee; thou ſhalt keep him, O Lord, in perfect peace, whoſe mind is ſtaid on thee. O let me alwayes reſt on this firm Pillar, and never exchange it for the broken reeds of worldly ſuccours; ſuffer not my heart to be overcharged with the cares of this life, taking thought what I ſhall eat, or drink, or wherewithal I ſhall be clothed, but grant that having by honeſt labour and induſtry done my part, I may cheerfully commit my ſelf to thy providence, caſting all my care upon thee, and being careful for nothing, but to be of the number of thoſe whom thou owneſt and careſt for, even ſuch as keep thy Teſtimonies and think upon thy Commandments to do them. That ſeeking firſt thy Kingdom and the righteouſneſs thereof, all theſe outward things may be added unto me, in ſuch a meaſure as thy wiſdom knows beſt for me; Grant this O Lord, for Jeſus Chriſt his ſake.

For thankfulness:

O Most Gracious and bountiful Lord, who fillest all things living with good, and expectest no other return, but praise & thanksgiving; let me O Lord, never defraud thee of that so easie tribute, but let my heart be ever filled with the sense, and my mouth with the acknowledgement of thy mercies. It is a joyful and pleasant thing to be thankful; O suffer me not, I beseech thee, to lose my part in that Divine pleasure, but grant that as I dayly receive blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee, and grant that not only my lips, but my life may shew forth thy praise, by consecrating my self to thy service, and walking in Holiness and Righteousness before thee all the dayes of my life, through Jesus Christ my Lord and blessed Saviour.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach thee, who have so many provoking sins to inflame thy wrath, and so little sincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life; strike this rock O Lord, that the wa-

waters may flow out, even flouds of tears, to wash my polluted conscience. My drowzy Soul hath too long slept securely in sin, Lord awake it, though it be with thunder, & let me rather feel thy terrors then not feel my sin. Thou sentest thy blessed Son to heal the broken-hearted, but Lord, what will that avail me, if my heart be whole. O break it that it may be capable of his healing vertue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may fly from it as from the face of a Serpent, and bring forth fruits of repentance in amendment of life, to the praise and glory of thy grace in Jesus Christ our blessed Redeemer.

For Meekness.

O Blessed Jesu, who wast led as a sheep to the slaughter, let, I beseech thee, that admirable example of Meekness quench in mee all sparks of anger and revenge, and work in me such a gentleness and calmness of Spirit as no provocations may ever be able to disturb. Lord grant I may be so far from offering the least injury, that I may never return the greatest any otherwise then with prayers and kindness, that I who have so many talents to be forgiven by thee, may never exact pence of my brethren; but that putting on bowels of mercy, meekness, long-suffering, thy peace may rule in my heart, and make it an acceptable habitation to thee, who art the Prince of peace, to whom with the Father and holy Spirit be all honour and glory for ever.

For Chastity.

O Holy and Immaculate Jesus, whose first descent was into the Virgins womb, and who dost still love to inhabit only in pure and virgin-hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit; my body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there, but enable me, I beseech thee, to keep both body and soul pure and undefiled, that so I may glorifie thee here both in body and spirit, and be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who hast in thy bounty to mankind offered us the use of thy good creatures for our corporal refreshment; grant that I may always use this liberty with thankfulness and moderation. O let me never be so enslaved to that brutish pleasure of tast, that my Table become a snare to me; but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures which thou hast assigned me for health and not for luxury. And Lord grant that my pursuits

ſuits may be not after the meat that periſheth, but after that which endureth to everlaſting life, that hungring and thirſting after righteouſneſs I may be filled with thy grace here, and thy glory hereafter, through Jeſus Chriſt.

For Contentedneſs.

O Merciful God, thy wiſdom is infinite to chooſe, and thy love forward to diſpenſe good things to us; O let me always fully and entirely reſign my ſelf to thy diſpoſals, have no deſires of mine own, but a perfect ſatisfaction in thy choices for me, that ſo in whatſoever eſtate I am, I may be therein content. Lord grant I may never look with murmuring on my own condition, nor with envy on other mens. And to that end, I beſeech thee, purge my heart of all covetous affections. O let me never yield up any corner of my ſoul to Mammon, but give me ſuch a contempt of theſe fading riches, that whether they increaſe or decreaſe, I may never ſet my heart upon them, but that all my care may be to be rich towards God, to lay up my treaſure in heaven, that I may ſo ſet my affections on things above, that when Chriſt who is my life ſhall appear, I may alſo appear with him in glory. Grant this, O Lord, for the merits of the ſame Jeſus Chriſt.

For

For Diligence.

O Lord, who hast in thy wisdom ordained that man should be born to labour, suffer me not to resist that design of thine by giveing my self up to sloth and idleness; but grant I may so imploy my time and all other talents thou hast intrusted me with, that I may not fall under the sentence of the slothful and wicked servant. Lord if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind; but however, O Lord, let me not be useless to my self, but grant I may give all diligence to make my calling and election sure. My soul is beset with many and vigilant adversaries, O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation, enduring hardness as a good souldier of Jesus Christ, till at the last from this state of warfare thou translate me to the state of triumph and bliss in thy Kingdom, through Jesus Christ.

For Justice.

O Thou King of righteousness, who hast commanded us to keep judgement and do Justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor

so

to use my power to oppress, or my skill to deceive my brother: and grant I may most strictly observe that sacred rule of doing as I would be done to, that I may not dishonour my Christian profession by an unjust or fraudulent life, but in simplicity and godly sincerity, have my conversation in this life, never seeking to heap up treasures of wickedness, but preferring a little with righteousness before great revenues without right. Lord make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations that thou hast placed me in, but may so behave my self towards all, that none may have any evil thing to say of me; that so if it be possible, I may have peace with all men, or however, I may, by keeping innocency and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

For Charity.

O Merciful Lord, who hast made of one blood, and redeemed by one ransom all Nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O thou father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities

outward

outward or inward of my brethren, and diligently imploy all my abilities for their ſuccour and relief. O let not an unchriſtian ſelf-love poſſeſs my heart, but drive out that accurſed ſpirit, and let thy Spirit of love enter and dwell there, and make me ſeek, not to pleaſe my ſelf, but my neighbour for his good to edification, even as Chriſt pleaſed not himſelf. Lord, make me a faithful ſteward of all thoſe talents thou haſt committed to me for the benefit of others, that ſo when thou ſhalt call me to give an account of my ſtewardſhip, I may do it with joy and not with grief. Grant this, merciful Lord, I beſeech thee, for Jeſus Chriſt his ſake.

For Perſeverance.

O Eternal and unchangeable Lord God, who art the ſame yeſterday and to day and for ever; Be thou pleaſed to communicate ſome ſmall ray of that excellence, ſome degree of that ſtability to me thy wretched creature, who am light and unconſtant, turned about with every blaſt; my underſtanding is very deceivable, O eſtabliſh it in thy truth, keep it from the ſnares of ſeducing ſpirits, that I may not be led away with the error of the wicked and fall from my own ſtedfaſtneſs: my will alſo, O Lord, is irreſolute and wavering, and doth not cleave ſtedfaſtly unto God; my goodneſs is but as the morning cloud, and as the early dew it paſſeth away. O ſtrengthen and confirm me, and whatever good work

work thou haſt wrought in me, be pleaſed to accompliſh and perform it until the day of Chriſt. Lord thou ſeeſt my weakneſs. and thou knoweſt the number and ſtrength of thoſe temptations I have to ſtruggle with. O leave me not to my ſelf, but cover thou my head in the day of battle, and in all ſpiritual combates make me more then conquerour through him that loved me. O let no terrours or flatteries either of the world or my own fleſh ever draw me from my obedience to thee, but grant that I may continue ſtedfaſt, unmovable, alwayes abounding in the work of the Lord, and by patient continuing in well doing ſeek and at laſt obtain glory, and honour, and immortality, and eternal life, through Jeſus Chriſt our Lord.

A Brief Paraphraſe *of the* LORDS PRAYER *To be uſed as a* Prayer.

(*Our Father which art in Heaven.*)

O Lord, who dwelleſt in the higheſt heavens, thou art the Author of our being, thou haſt alſo begotten us again unto a lively hope, and carrieſt towards us the tenderneſs & bowels of a compaſſionate Father. O make us to render to thee the love and obedience of children; and that we may reſemble thee *our Father in heaven* (that place of true delight and purity)

purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds, that we may alwaies have our conversation in heaven, from whence we look for our Saviour the Lord Jesus Christ.

1. *Hallowed be thy Name.*

STrike such an awe into our hearts, that we may humbly reverence thee in *thy Name*, which is great, wonderful and holy; and carry such a sacred respect to all things that relate to thee and thy worship, as may express our reverence to thy great Majesty. Let all the people praise thee, O God, let all the people praise thee.

2. *Thy Kingdom come.*

E*Stablish* thy Throne and rule for ever in our souls, & by the power of thy grace subdue all those rebellious corruptions that exalt themselves against thee: they are those enemies of thine which would not thou should'st reign over them, O let them be brought forth and slain before thee, and make us such faithful subjects of this thy *Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then Lord Jesus come quickly.

3. *Thy will be done in earth, &c.*

ENable us by thy grace chearfully to suffer *thy will* in all thy inflictions, and readily perform it in all thy commands, give us of that heavenly zeal to thy service, wherewith the

blessed Angels of thy presence are inspired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joyned with them to sing eternal praises in thy Kingdom to God, and to the Lamb for ever.

[4. *Give us this day our*, &c.]

GIve us that continual supply of thy grace, which may sustain and nourish our souls unto eternal life. And be thou pleased also to provide for our bodies all those things which thou seest fit for their support, through this our earthly pilgrimage, and make us chearfully to rest on thee for them, first seeking thy Kingdom and the righteousnes thereof, and then not doubting but all these things shall be added unto us.

[5. *Forgive us our Trespasses*, &c.]

HEal our souls, O Lord; for we have sinned against thee, let thy tender mercies abound towards us, in the *forgiveness of all our offences*; And grant, O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us those bowels of compassion to others which we stand in so much greater need of from thee, that we may *forgive* as fully and finally upon Christs command, as we desire to be *forgiven*, for his merits and intercession.

6. Lead

[6. *Lead us not into Tempt.* &c.]

O LORD, we have no strength against those multitudes of *temptations* that daily assault us, only our eyes are upon thee; O be thou pleased either to restrain them, or assist us, and in thy faithfulness suffer us not to be *tempted* above that we are able, but in all our temptations make us a way to escape, that we be not overcome by them, but may when thou shalt call us to it, resist even unto blood, striving against sin, that being faithful unto death, thou mayest give us the crown of life.

[*For thine is the Kingdom*, &c.]

H*Ear us* and graciously answer our petitions, for thou art the great *King* over all the earth, whose *Power* is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workest in us or for us. Therefore blessing, honour, glory and power be unto him that sitteth upon the throne, to our God for ever, and ever, *Amen.*

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tions EJACULATIONS *taken out of the Book of* PSALMS.

For Pardon of Sin.

HAve mercy on me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me, O be thou merciful unto my sins.

Enter not into judgement with thy servant, for in thy sight shall no man living be justified.

For thy names sake, O Lord, be merciful unto my sin, for it is great.

Turn thee, O Lord, and deliver my soul, O save me for thy mercies sake.

For Grace.

TEach me to do the thing that pleaseth thee, for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right spirit within me.

O let my heart be sound in thy statutes, that I be not ashamed.

Incline my heart unto thy Testimonies, and not to covetousness.

Turn away mine eyes, lest they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy Commandments from me.

Lord teach me to number my dayes, that I may apply my heart unto wisdom.

For the Light of Gods Countenance.

LORD, why abhorreſt thou my ſoul, and hideſt thy face from me? O hide not thou thy face from me, nor caſt thy ſervant away in diſpleaſure.

Thy loving kindneſs is better then life it ſelf.

Lord lift thou up the light of thy countenance upon me.

Comfort the ſoul of thy ſervant, for unto thee, O Lord, do I lift up my ſoul.

Thanksgiving.

I Will alwayes give thanks unto the Lord, his praiſe ſhall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God and I will praiſe thee.

I will ſing unto the Lord, as long as I live, I will praiſe my God whileſt I have my being.

Praiſed be God which hath not caſt out my prayer, nor turned his mercy from me.

Bleſſed be the Lord God, even the God of Iſrael, which only doth wondrous things.

And bleſſed be the Name of his Majeſty for ever, and all the earth ſhall be filled with his Majeſty. *Amen, Amen.*

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me, for my Soul trusteth in thee, and under the shadow of thy wings shall be my refuge, until these calamities be over-past.

Deliver me, O Lord, from mine enemies, for I flie unto thee to hide me.

O keep my Soul, and deliver me, let me not be confounded, for I have put my trust in thee.

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

The sorrows of my heart are enlarged, O bring thou me out of my troubles.

For the Church.

OBe favourable and gracious unto Sion, build thou the walls of Jerusalem.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Sion where thou hast dwelt.

It is time for thee, Lord, to lay to thy hand, for they have destroyed thy Law.

Arise, O God, and maintain thine own cause, deliver Israel, O God, out of all his troubles.

Brief

Brief Heads of Self-Examination, especially before the Sacrament, collected out of the foregoing Treatise, concerning the breaches of our Duty.

To GOD.

FAITH.

NOt BELIEVING there is a God.
Not believing his Word.
Not believing it practically, so as to live according to our belief.

HOPE.

D*espairing* of Gods Mercy, so as to neglect duty.
Presuming groundlesly on it, whilest we go on in wilful sin.

LOVE.

NOt *loving* God for his own excellencies.
Not loving him for his Goodness to us.
Not labouring to please him.
Not desiring to draw near to him in his Ordinances.
Not longing to enjoy him in Heaven.

FEAR.

NOt *fearing God* so as to keep from offending him.
Fearing man above him, by committing sin, to shun some outward suffering.

TRUST.

NOt *Trusting* on God in dangers and distresses.
Using unlawful means to bring us out of them.
Not depending on God for supply of our Wants.
Immoderate Care for outward things.
Neglecting to labour, and expecting God should support us in our idleness.

Not looking up to God for a blessing on our honest endeavours.

HUMILITY.

NOt having a *high esteem* of God.
Not submitting obediently to act his Will.
Not patiently suffering it, but murmuring at his Corrections.
Not amending by them.
Not being Thankful to him.
Not acknowledging his Wisdom in choosing for us, but having eager and impatient desires of our own.

HONOUR.

NOt *Honouring* God by a reverend usage of the things that Relate to him.
Behaving our selves irreverently in his House.
Robbing God, by taking things that are consecrated to him.
Profaning Holy times, the *Lords Day*, and the Feasts and Fasts of the Church.
Neglecting to read the Holy Scriptures, not marking when we do read.
Being careless to get knowledge of our duty, choosing rather to continue ignorant, then put our selves to the pains or charge of learning.
Placing Religion in hearing of Sermons, without Practice.
Breaking our *Vow* made at *Baptism*.
By resorting to Witches, & Conjurers; *i.e.* to the Devil.
By loving the Pomps and Vanities of the World, and following its sinful customs.
By fulfilling the Lusts of the flesh.
Profaning the *Lords Supper*.
By coming to it ignorantly, without Examination, contrition, and purposes of New Life.
By behaving our selves irreverently at it, without Devotion, and spiritual Affection.
By neglecting to keep the Promises made at it.
Profaning *Gods Name*, by blasphemous thoughts, or Discourse.
Giving others occasion to Blaspheme him by our vile wicked lives.
Taking unlawful OATHS.
Perjury.
Swearing in ordinary Communication.

WORSHIP.

NOt *Worshiping* God.
Omitting Prayers, publick or private, and being glad of a pretense to do so.
Asking unlawful things, or to unlawful ends.
Not purifying our Hearts from sin before we pray.
Not praying with Faith and Humility.
Coldness and deadness in Prayer.
Wandring thoughts in it.
Irreverent gestures of body in prayer.

REPENTANCE.

NEglecting the *duty* of *Repentance*.
Not calling our selves to Dayly account for our sins.
Nor assigning any set or Solemn times, for Humiliation, and Confession, or too seldom.
Not deeply considering our sins, to beget contrition.
Not acting Revenges on our selves, by Fasting, and other acts of Mortification.

IDOLATRY.

OUtward *Idolatry* in Worshipping of creatures.
Inward Idolatry, in placing our love, and other affections more on creatures, then the Creatour.

To our SELVES.

HUMILITY.

BEing puft up with *high conceits* of our selves.
In respect of natural parts, as beauty, wit, &c.
Of worldly riches and honours.
Of Grace.
Greedily seeking the praise of men. (end.
Directing Christian Actions, as Prayer, Alms, &c. to that
Committing sins to avoid Reproach from wicked men.

MEEKNES.

DIsturbing our minds with *Anger* and peevishness.

CONSI-

CONSIDERATION.

NOt carefully *Examining* what our *estate* towards God is.
Not trying our selves by the true Rule, *i.e.* our obedience to Gods Commands.
Not weighing the Lawfulness of our actions before we venture on them.
Not examining our past actions to Repent of the ill, to give God the glory of the good.

CONTENTEDNES.

Uncontentedness in our estates.
Greedy desires after Honour and Riches.
Seeking to gain them by sinful means.
Envying the condition of other men.

DILIGENCE, WATCHFULNES.

BEing *Negligent* in observing & resisting *Temptation*,
Not improving Gods gifts, outward, or inward, to his Honour.
Abusing our natural parts, as Wit, Memory, &c. to sin:
Neglecting or Resisting the motions of Gods Spirit.

CHASTITY.

Uncleanness, adultery, fornication, unnatural lusts,
Uncleanness of the eye and Hand. (&c.
Filthy and obscene Talking.
Impure Fancies and Desires.
Heightning of Lust by pampering the body.
Not labouring to subdue it by fasting, or other severities:

TEMPERANCE:

Eating too much.
Making pleasure, not Health the end of Eating.
Being too curious or costy in Meats.
Drunkenness.
Drinking more then is useful to our bodies though not to drunkenness.
Wasting the Time or Estate in good Fellowship.
Abusing our strength of brain to the making others (Drunk.
Immoderate Sleeping.
Idleness and Negligence in our Callings.
Using unlawful Recreations. Being

Being too vehement upon Lawful ones.
Spending too much time at them.
Being drawn by them to Anger or Covetousness:
Being proud of Apparel.
Striving to go beyond our rank.
Bestowing too much time, care or cost about it.
Abstaining from such Excesses not out of conscience but covetousness.
Pinching our bodies to fill our purses.

To our NEIGHBOUR.

NEGATIVE JUSTICE.

BEing *Injurious* to our Neighbour.
Delighting cunningly to grieve his mind.
Ensnaring his soul in sin, by Command, Counsel, Enticement or Example.
Affrighting him from godliness by our Scoffing at it.
Not seeking to bring those to Repentance whom we have led into sin.

MURDER.

M*Urder*, open or secret.
Drawing men to Intemperance or other vices, which may bring diseases or death.
Stirring men up to Quarrelling and Fighting.
Maiming or hurting the body of our Neighbour.
Fiercenes and Rage against him.

ADULTERY.

COveting our Neighbours wife.
Actually defiling her.

MALICE.

SPoiling the goods of others upon spight and *malice.*

COVETOUSNES.

C*Oveting* to gain them to our selves.

OPPRES.

OPPRESSION.

Oppression by violence and force or colour of Law.

THEFT.

Not *paying* what we *Borrow*.
Not paying what we have voluntarily promised.
Keeping back the Wages of the Servant and hireling.

DECEIT.

Unfaithfulness in Trusts, whether to the Living or (Dead.
Using arts of Deceit in Buying & Selling.
Exacting upon the necessities of our Neighbours.

FALSE-WITNES.

Lasting the credit of our Neighbour.
By false Witness.
By Railing.
By Whispering.
Incouraging others in their Slanders.
Being forward to believe ill reports of our neighbour.
Causeless suspitions.
Rash judging of him.
Despising him for his Infirmities.
Inviting others to do so by scoffing and deriding him.
Bearing any Malice in the heart.
Secret wishing of death or hurt to our neighbour.
Rejoycing when any Evil befals him.
Neglecting to make what Satisfaction we can for any sort of injury done to our neighbour.

POSITIVE JUSTICE. HUMILITY.

LYING.

CHurlish and *proud* behaviour to Others.
Froward and peevish Conversation.
Bitter and Reproachful language.
Cursing.
Not paying the Respect due to the qualities or gifts of others.
Proudly overlooking them.
Seeking to lessen others Esteem of them.

Not Imploying our Abilities, whether of mind or Estate, in administring to those whose Wants require it.

GRATITUDE.

Unthankfulness to our Benefactors.
Especially those that admonish us.
Not amending upon their reproof.
Being angry at them for it.
Not reverencing our Civil Parent, the lawful *Magistrate.*
Judging and speaking evil of him.
Grudging his just Tributes.
Sowing sedition among the people.
Refusing to obey his lawful Commands.
Rising up against him, or taking part with them that do.
Despising our *Spiritual Fathers.*
Not loving them for their works sake.
Not obeying those cōmands of God they deliver to us.
Seeking to withhold from them their just maintenance.
Forsaking our lawful Pastors to follow factious teachers.

PARENTS.

Stubborn and irreverent behaviour to our natural *Parents.*
Despising and publishing their infirmities.
Not loving them, nor endeavouring to bring them comfort.
Contemning their Counsels.
Murmuring at their Government.
Coveting their Estates, though by their death.
Not ministring to them in their wants of all sorts.
Neglecting to pray for Gods Blessing on these several sorts of Parents.
Want of natural affection to *children.*
Mothers refusing to Nurse them without a just impediment.
Not bringing them timely to *Baptism.*
Not early instructing them in the ways of God.
Suffering them for want of timely correction to get Customs of sin.
Setting them evil Examples.
Discouraging them by harsh and cruel usage.
Not providing for their subsistence according to our ability.
Consuming their portions in our own riot.
Reserving all till our death, and letting them want in the mean time.

Not

Not seeking to entail a blessing on them by our Christian lives.
Not heartily *praying* for them.
Want of affection to our Natural brethren.
Envyings and heart-burnings towards them.

DUTY *to* BRETHREN.

NOt loving our spiritual *brethren*, *i. e.* our fellow Christians.
Having no fellow-feeling of their sufferings.
Causlesly forsaking their Communion in Holy Duties.
Not taking deeply to heart the Desolations of the Church.

MARRIAGE.

Marrying within the degrees forbidden.
Marrying for undue ends, as covetousnes, lust, &c.
Unkind, froward, and unquiet behaviour towards the Husband or Wife.
Unfaithfulnes to the Bed.
Not bearing with the infirmities of each other.
Not endeavouring to advance one anothers good, spiritual, or temporal.
The Wife resisting the lawful command of her Husband.
Her striving for Rule and dominion over him.
Not praying for each other.

FRIENDSHIP.

UNfaithfulnes to a *Friend*.
Betraying his secrets.
Denying him assistence in his needs.
Neglecting lovingly to admonish him.
Flattering him in his faults.
Forsaking his friendship upon slight or no cause.
Making leagues in sin instead of vertuous friendship.

SERVANTS.

Servants disobeying the lawful cōmands of their Masters.
Purloyning their goods.
Carelesly wasting them.
Murmuring at their rebukes.
Idleness.
Eye-service.

MASTERS.

MASTERS.

Masters using servants tyranically and cruelly.
Being too remiss, and suffering them to neglect their duty.
Having no care of their Souls.
Not providing them means of instruction in Religion:
Not admonishing them when they commit Sins.
Not allowing them time and opportunity for Prayer, and the Worship of God.

CHARITY.

WAnt of bowels and *Charity* to our Neighbours:
Not heartily desiring their good spiritual or temporal.
Not Loving and Forgiving enemies:
Taking actual Revenges upon them.
Falseness, professing kindness and acting none:
Not labouring to do all the good we can to the soul of our neighbour.
Not assisting him to our power in his Bodily distresses.
Not defending his good Name when we know him slander'd.
Denying him any neighbourly office to preserve or advance his estate.
Not defending him from oppression, when we have power.
Not relieving him in his poverty.
Not giving liberally, or chearfully:

GOING *to* LAW:

NOt loving PEACE.
Going to *Law* upon slight occasions.
Bearing inward Enmity to those we *sue*.
Not labouring to make peace among others:

THE use of this Catalogue *of* Sins *is this. Upon dayes of* Humiliation, *especially before the* Sacrament, *read them considering over, and at every particular*

ask

ask thine own heart, Am I guilty of this? *And whatsoever by such Examination thou findest thy self faulty in, Confess particularly, and humbly to God, with all the heightning circumstances, which may any way increase their guilt, and make serious resolutions against every such Sin for the future; after which thou mayest use this Form following.*

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner; they have not been only single but repeated acts of sin: for, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often committed, nay, which are not become even habitual and customary to me? And to this frequency, I have added both a greedinesse, and obstinacy in sinning, turning into my course as the Horse rusheth into the battel, doing evil with both hands, earnestly; yea, hating to be reformed, and casting thy words behind me, quenching thy spirit within me, which testified against me, to turn me from my evil wayes; and frustrating all those outward means whether of judgement or mercy, which thou hast used to draw me to thy self. Nay, O Lord, even my repentances may be numbred amongst my greatest

sins:

sins: they have sometimes been feigned and hypocritical, alwaies so slight and ineffectual, that they have brought forth no fruit in amendment of life, but I have still returned with the dog to his vomit, and the sow to the mire again, and have added the breach of resolutions and vows, to all my former guilts. Thus, *O* Lord, I am become out of measure sinful, and since I have thus chosen death, I am most worthy to take part in it, even in the second death, the lake of fire and brimstone. This, this, *O* Lord, is in justice to be the portion of my cup, to me belongs nothing but shame and confusion of face eternally. But to thee, *O* Lord God, belongeth mercy and forgivenes: though I have rebelled against thee, *O* remember not my sins and offences, but according to thy mercy think thou upon me, *O* Lord for thy goodnes. Thou sentest thy Son to seek and to save that which was lost, behold, *O* Lord, I have gone astray like a sheep that is lost, *O* seek thy servant, and bring me back to the Shepherd and Bishop of my soul; let thy spirit work in me a hearty sense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquity, and receive me graciously, and for his sake who hath done nothing amiss, be reconciled to me, who have done nothing well; wash away the guilt of my sins in his blood, and subdue the power of them by his grace, and grant, *O* Lord, that I may

from this hour bid a final adieu to all ungodliness and worldly lusts, that I may never once more cast a look toward *Sodom*, or long after the flesh-pots of *Egypt*, but consecrate my self intirely to thee, to serve thee in Righteousness and true Holiness, reckoning my self to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Saviour.

This Penitential Psalm *may also fitly be used.*

PSALM 51.

HAVE mercy upon me O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness, that

that the bones which thou hast broken may rejoyce.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy wayes unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion, build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations, then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. *Amen.*

PRAYERS BEFORE the Receiving of the Bleſſed SACRAMENT.

O Moſt merciful God, who haſt in thy great goodneſſe prepared this ſpiritual feaſt for ſick and famiſhed ſouls, make my deſires and gaſpings after it anſwerable to my needs of it. I have with the prodigal waſted that portion of grace thou beſtowedſt upon me, and therefore do infinitely want a ſupply out of this treaſury: But, O Lord, how ſhall ſuch a wretch as I dare to approach this holy Table? I am a dog, how ſhall I preſume to take the childrens bread? Or how ſhall this ſpiritual Manna, this food of Angels be given to one who hath choſen to feed on husks with ſwine, nay to one who hath already ſo often trampled theſe precious things under foot, either careleſly neglecting, or unworthily receiving theſe holy myſteries? O Lord, my horrible guiltineſs makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, ſhall my polluted ſoul be waſhed, if not in this fountain which thou haſt opened for ſin and for uncleanneſs? Hither therefore I come, and thou haſt promiſed that him that cometh to thee thou wilt in no wiſe caſt out: This is, O Lord, the blood of the New Teſtament, grant me

me so to recieve it, that it may be to me for remission of sins. And though I have so often and so wretchedly broken my part of that Covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make good thine, to be merciful to my unrighteousnes, and to remember my sins and my iniquities no more; and not only so, but to put thy laws into my heart, and to write them in my mind, and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee. Lord, grant that in these holy mysteries I may not only commemorate, but effectually receive my blessed Saviour, and all the benefits of his Passion: and to that end give me such a preparation of soul as may qualifie me for it, give me a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and by being suppled in my own tears, I may be the fitter to be washed in his blood; raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast; and let, O Lord, that infinite love of Christ in dying for so wretched a sinner, inflame my frozen benummed soul, and kindle in me that sacred fire of love to him, and that so vehement, that no waters may quench, no flouds drown it, such as may burn up all my dross, not leave one unmortified lust in my soul, and such as may also extend it self to all whom

thou haſt given me command and example to love even enemies as well as friends. Finally, O Lord, I beſeech thee to clothe me in the wedding garment, and make me though of my ſelf a moſt unworthy, yet by thy mercy an acceptable gueſt at this holy Table, that I may not eat and drink my own condemnation, but may have my pardon ſealed, my weakneſs repaired, my corruptions ſubdued, and my ſoul ſo inſeparably united to thee, that no temptations may ever be able to diſſolve the union, but that being begun here in grace, it may be conſummated in glory. Grant this, O Lord, for thy dear Sons ſake, Jeſus Chriſt.

Another.

O Bleſſed Jeſus, who once offeredſt up thy ſelf for me upon the Croſs, and now offereſt thy ſelf to me in the Sacrament, let not, I beſeech thee, my impenitence and unworthineſs fruſtrate theſe ſo ineſtimable mercies to me, but qualifie me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am ſo clogg'd with guilt, ſo holden with the cords of my ſins, that I am not able to move towards thee. O looſe me from this band, wherewith Satan and my own luſts have bound me, and draw me that I may run after thee. Lord, thou ſeeſt daily how eagerly I purſue the paths that lead to death; but when thou inviteſt me to life and glory, I turn my back,

back, and forsake my own mercy. How often hath this feast been prepared, and I have with frivolous excuses absented my self, or if I have come, it hath been rather to defie then to adore thee? I have brought such troops of thy professed enemies, unrepented sins along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame. And now of what punishment shall I be thought worthy, who have thus trampled under foot the Son of God, and counted the blood of the Covenant an unholy thing? Yet, O merciful Jesu, this blood is my only refuge, O let this make my atonement or I perish eternally. Wherefore didst thou shed it, but to save sinners? neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one, O let me find its saving efficacy. Be merciful unto me, O God, be merciful to me, for my soul trusteth in thee, and in the clefts of thy wounds shall be my refuge until thy Fathers indignation be overpast. O thou who hast as my high Priest sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf, and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold affections I have towards thee. O warm and enliven them: and as in this Sacrament that transcendent love of thine in dying for me is shed forth, so I beseech thee let it

convey such grace into me, as may enable me to make some returns of love: O let this divine fire descend from Heaven into my soul, and let my sins be the burnt-offering for it to consume, that there may not any corrupt affection, any cursed thing be sheltered in my heart; that I may never again defile that place, which thou hast chosen for thy Temple. Thou diedst, O dear Jesu, to redeem me from all iniquity, O let me not again sell my self to work wickedness. But grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation, and let me receive such grace and strength from thee, as may enable me faithfully to perform them. Lord, there are many old habituated diseases my soul groans under. [*Here mention thy most prevailing corruptions.*] And though I ly never so long at the Pool of *Bethesda*, come never so often to thy Table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant I may now so touch thee, that every one of these lothsom issues may immediately stanch, that these sicknesses may not be unto death, but unto the glory of thy mercy in Pardoning, to the glory of thy grace in purifying so polluted a wretch. O Christ hear me, and grant I may now approach thee with such humility and contrition, love and devotion, that thou mayest vouchsafe to come unto me, and abide with me, communicating to me thy self, and all the merits of thy Passion. And

then,

then, O Lord, let no accusations of Satan, or my own conscience amaze or distract me, but having peace with thee, let me also have peace in my self, that this Wine may make glad, this Bread of life may strengthen my heart, and enable me chearfully to run the way of thy Commandments. Grant this merciful Saviour for thine own bowels and compassions sake.

EJACULATIONS to be used at the LORDS TABLE.

LORD, I am not worthy that thou shouldest come under my roof.

I have sinned: What shall I do unto thee, O thou preserver of men?

[*Here recollect some of thy greatest sins.*]

If thou, Lord, should be extream to mark what is done amiss, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, *O* Lord, thy beloved Son in whom thou art well pleased.

Hearken to the cry of his blood which speaketh better things then that of *Abel.*

By his Agony and bloody Sweat, by his Cross and Passion, good Lord deliver me.

O Lamb of God which takest away the sins of the world, grant me thy Peace.

O Lamb of God which takest away the sins of the world, have mercy upon me.

Immediately

Immediately before Receiving.

THOu haſt ſaid that he that eateth thy fleſh and drinketh thy blood hath eternal life. Behold the ſervant of the Lord, be it unto me according to thy word.

At the Receiving of the Bread.

BY thy Crucified body deliver me from this body of death.

At the receiving of the Cup.

O Let this this blood of thine purge my conſcience from dead works to ſerve the living God.

Lord, if thou wilt thou canſt make me clean. O touch me, and ſay, I will, be thou clean.

After Receiving.

WHat ſhall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

Therefore bleſſing, honour, glory and power be to him that ſitteth upon the Throne, and to the Lamb for ever and ever. *Amen.*

I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgements.

O hold thou up my goings in thy paths, that my footſteps ſlip not.

A Thanksgiving after the Receiving of the Sacrament.

O Thou Fountain of all goodneſs, from whom every good and perfect gift cometh, and to whom all honour and glory ſhould be returned, I deſire with all the moſt fervent and inflamed affections of a grateful heart, to bleſs and praiſe thee for thoſe ineſtimable mercies thou haſt vouchſafed me. Lord, what is man that thou ſhouldſt ſo regard him as to ſend thy beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I the worſt of men, that I ſhould have any part in this attonement, who have ſo often deſpiſed him and his ſufferings? O the height and depth of this mercy of thine, that art pleaſed to admit me to the renewing of that Covenant with thee which I have ſo often and ſo perverſly broken! That I, who am not worthy of that daily bread which ſuſtains the body, ſhould be made partaker of this bread of life, which nouriſheth the ſoul, and that the God of all purity ſhould vouchſafe to unite himſelf to ſo polluted a wretch! O my God, ſuffer me no more, I beſeech thee, to turn thy grace into wantonneſs, to make thy mercy an occaſion of ſecurity, but let this unſpeakable love of thine conſtrain me to obedience, that ſince my bleſſed Lord hath died for me, I may no longer live unto my ſelf, but

to

to him: *O* Lord, I know there is no concord between Christ and *Belial*, therefore since he hath now been pleased to enter my heart, *O* let me never permit any lust to chase him thence, but let him that hath so dearly bought me, still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but especially deliver me from my self, from the treachery of my own heart, which is too willing to yield it self a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnifie thy power in my preservation. [*Here mention thy most dangerous temptations.*] And, Lord, let my Saviours sufferings for my sins, and the *Vows* I have now made against them never depart from my mind, but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts which nailed his hands, pierced his side, and made his soul heavy to the death. But that having now anew listed my self under his banner, I may fight manfully, and follow the Captain of my Salvation, even through a sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare; *O* be thou my strength who am not able of my self to struggle with the slightest temptations How often have I turned my back in the day of battel? how many of these Sacramental vows have I violated? And Lord, I have still the same unconstant deceitful heart

heart to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside like a broken bow, but that having my heart whole with thee, I may continue stedfast in thy Covenant; that not one good purpose which thy Spirit hath raised in me this day may vanish, as so many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits and mediation of my Crucified Saviour.

A Prayer of Intercession to be used either before or after the receiving of the Sacrament.

O MOST gracious Lord, who so tenderly lovedst mankind as to give thy dear Son out of thy Bosom to be a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as universal as the design of it, that it may be to the salvation of All. O let no person by impenitence and wilful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance. Inlighten all that sit in darkness, all Jews, Turks, Infidels and Hereticks, take from them all blindness, hardness of heart and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites.

raelites. And for all thoſe upon whom the Name of thy Son is called: grant, O Lord, that their converſations may be ſuch as becometh the Goſpel of Chriſt; that his name be no longer blaſphemed among the Heathens through us. O Bleſſed Lord, how long ſhall Chriſtendom continue the vileſt part of the world, a ſink of all thoſe abominable pollutions, which even Barbarians deteſt? O let not our profeſſion and our practiſe be alwayes at ſo wide a diſtance. Let not the Diſciples of the holy and Immaculate Jeſus be of all others the moſt profane and impure. Let not the ſubjects of the Prince of Peace be of all others the moſt contentious and bloody; But make us Chriſtians indeed as well as in name, that we may walk worthy of that holy vocation wherewith we are called, and may all with one mind and one mouth glorifie thee the Father of our Lord Jeſus Chriſt. Have mercy on this languiſhing Church, look down from Heaven the habitation of thy holineſs and of thy glory: where is thy zeal and thy ſtrength, the ſounding of thy bowels and of thy mercies towards us? Are they reſtrained? Be not wroth very ſore, O Lord, neither remember iniquity for ever; but though our backſlidings are many, and we have grievouſly rebelled, yet according to all thy goodneſs let thy anger and thy fury be turned away, & cauſe thy face to ſhine upon thy Sanctuary which is deſolate, for the Lords ſake; and ſo ſeparate between us and our ſins, that they may no longer ſeparate between us and our God. Save and defend

fend all Christian Kings, Princes & Governours, especially those to whom we owe subjection; plead thou their cause, O Lord, against those that strive with them, & fight thou against those that fight against them, & so guide & assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead a quiet & peaceable life in all godliness and honesty. Bless them that wait at thine Altar, open thou their lips that their mouth may shew forth thy praise; O let not the lights of the world be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not *Jeroboams* Priests profane thy Service, but let the seed of *Aaron* still minister before thee. And O thou Father of mercies, and God of all comfort, succour and relieve all that are in affliction; deliver the outcast and poor, help them to right that suffer wrong, let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die; grant ease to those that are in pain, supplies to those that suffer want, give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies, and do thou, O Lord, for every one abundantly above what they can ask or think Forgive my enemies, persecuters and slanderers, and turn their hearts. Pour down thy blessings on all my friends and benefactors, all who have commended themselves to my prayers. [*Here thou mayest name particular persons.*] And grant,

O merciful Father, that through this blood of the Cross, we may all be presented pure and unblameable, and unreproveable in thy sight; that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son and Holy Ghost for ever.

A Prayer in times of common Persecution.

O BLESSED Saviour, who hast made the Cross the badge of thy Disciples, enable me I beseech thee, willingly and cheerfully to embrace it; thou seest, O Lord, I am fallen into dayes, wherein he that departeth from evil maketh himself a Prey. *O* make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a *Prey* to men, may by thee be accepted as a *Sacrifice* to God. *Lord*, preserve me so by thy grace that I never suffer as an evil doer, and then, *O* Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoyce that I am counted worthy to suffer for thy Name: *O* thou who for my sake endured'st the Cross, and despis'dst the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness: Lord thou knowest whereof I am made, thou remembrest

that

that I am but fleſh, and fleſh, O Lord, ſhrinks at the approach of any thing grievous. It is thy Spirit, thy Spirit alone, that can uphold me: O ſtabliſh me with thy free Spirit, that I be not weary and faint in my mind. And by how much the greater thou diſcerneſt my weakneſs, ſo much the more do thou ſhew forth thy power in me, and make me, O Lord, in all temptations ſtedfaſtly to look to thee, the author and finiſher of my faith, that ſo I may run the race which is ſet before me, and reſiſt even unto blood, ſtriving againſt ſin. O dear Jeſus, hear me, and though Satan deſire to have me, that he may winnow me as wheat, yet do thou, O bleſſed Mediatour, pray for me that my faith fail not, but that though it be tried with fire, it may be found unto praiſe and glory, and honour at thy appearing. And O Lord, I beſeech thee, grant that I may preſerve not onely conſtancy towards God, but charity alſo towards men, even thoſe whom thou ſhalt permit to be the inſtruments of my ſufferings: Lord, let me not fail to imitate that admirable meekneſs of thine, in loving and praying for my greateſt perſecutors; and do thou, O Lord, overcome all their evil with thy infinite goodneſs, turn their hearts, and draw them powerfully to thy ſelf, and at laſt receive both me and mine enemies into thoſe manſions of peace and reſt, where thou reigneſt with the Father, and the Holy Ghoſt, one God, for ever.

A prayer in time of Affliction.

O JUST and holy Lord, who with rebukes doſt chaſten man for ſin, I deſire unfeignedly to humble my ſelf under thy mighty hand, which now lies heavie upon me; I heartily acknowledge, O Lord, that all I do, all I can ſuffer, is but the due reward of my deeds, and therefore in thy ſevereſt inflictions I muſt ſtill ſay, Righteous art thou, O Lord, and upright are thy judgements. But, O Lord, I beſeech thee in judgement remember mercy, and though my ſins have inforced thee to ſtrike, yet conſider my weakneſs, and let not thy ſtripes be more heavie, or more laſting then thou ſeeſt profitable for my ſoul; correct me, but with the chaſtiſement of a father, not with the wounds of an enemy, and though thou take not off thy rod, yet take away thine anger. Lord, do not abhor my ſoul, nor caſt thy ſervant away in diſpleaſure, but pardon my ſins, I beſeech thee; and if yet in thy fatherly wiſdom, thou ſee fit to prolong thy corrections, thy bleſſed will be done, I caſt my ſelf O Lord, at thy feet, do with me what thou pleaſeſt. Try me as ſilver is tried, ſo thou bring me out purified. And Lord make even my fleſh alſo to ſubſcribe to this reſignation, that there may be nothing in me, that may rebel againſt thy hand, but that having perfectly ſuppreſt all repining thoughts, I may chearfully drink of this cup. And how bitter ſoever thou ſhalt pleaſe

pleaſe to make it, Lord, let it prove medicinal, and cure all the diſeaſes of my ſoul, that it may bring forth in me the peaceable fruit of righteouſneſs. That ſo theſe light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jeſus Chriſt.

A Thankſgiving for Deliverance.

O Bleſſed Lord, who art gracious and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil, I thankfully acknowledge before thee, that thou haſt not dealt with me after my ſins, nor rewarded me according to my iniquities. My rebellions, O Lord, deſerve to be ſcourged with Scorpions, and thou haſt corrected them only with a gentle and fatherly Rod; neither haſt thou ſuffered me to lie long under that, but haſt given me a timely and a gracious iſſue out of my late diſtreſſes. O Lord I will be glad and rejoyce in thy mercy, for thou haſt conſidered my trouble, and haſt known my ſoul in adverſity. Thou haſt ſmitten and thou haſt healed me O let theſe various methods of thine have their proper effects upon my ſoul, that I who have felt the ſmart of thy chaſtiſements, may ſtand in awe and not ſin, and that I who have likewiſe felt the ſweet refreſhings of thy mercy, may have my heart raviſhed with it, and knit to thee in the firmeſt bands of love, and that by both I may be preſerved in a conſtant, entire obedience to thee all my daies, through Jeſus Chriſt.

Directions for the time of Sickneſs.

WHEN *thou findeſt thy ſelf viſited with Sickneſs, thou art immediately to remember that it is God, which* with rebukes doth chaſten man for ſin. *And therefore let thy firſt care be to find out what it is that provokes him to ſmite thee, and to that purpoſe Examine thine own heart, ſearch diligently what guilts lie there, confeſs them humbly and penitently to God, and for the greater ſecurity renew thy Repentance for all the old ſins of thy former life, beg moſt earneſtly and importunately his mercy and pardon in Chriſt Jeſus, and put on ſincere and zealous reſolutions of forſaking every evil way for the reſt of that time which God ſhall ſpare thee. And that thy own heart deceive thee not in this ſo wighty a buſineſs, it will be Wiſdom to ſend for ſome godly* Divine, *not only to aſſiſt thee with his prayers, but with his counſel alſo. And to that purpoſe open thy heart ſo freely to him, that he may be able to judge whether thy Repentance be ſuch as may give thee confidence to appear before Gods dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it ſo. And when thou haſt thus provided for thy better part, thy Soul, then conſider thy Body alſo, and as the Wiſe man ſaith,* Ecclus. 38. 12. Give place to the Phyſician, for the Lord hath created him, *Uſe ſuch means as may be moſt likely to recover thy health, but always remember that the ſucceſs of*

of them must come from God; and beware of Asa's *sin, who* sought to the Physicians, and not to the Lord, 2 Chro. 6. 12. *Dispose also betimes of thy temporal affairs, by making thy* Will, *and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent, for then perhaps thou shalt not have such use of thy Reason as may fit thee for it; or if thou have, it will be the much more seasonable to imploy thy thoughts on higher things, on the world thou art going to, rather then that thou art about to leave; we cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them. Therefore let those be early dispatched, that they may not disturb thee at last.*

A Prayer for a sick Person.

O Merciful and Righteous Lord, the God of health and of sickness, of life and of death, I most unfeignedly acknowledge that my great abuse of those many dayes of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the ruine but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctifie this correction

of thine to me, that this ſickneſs of my body may be a means of health to my ſoul; make me diligent to ſearch my heart, and do thou, O Lord, enable me to diſcover every accurſed thing, how cloſely ſoever concealed there, that by the removal thereof, I may make way for the removal of this puniſhment. Heal my ſoul, O Lord, which hath ſinned againſt thee, and then if it be thy bleſſed will, heal my body alſo: reſtore the voice of joy and health unto my dwelling, that I may live to praiſe thee, and to bring forth fruits of repentance. But if in thy wiſdom thou haſt otherwiſe diſpoſed, if thou haſt determined that this ſickneſs ſhall be unto death, I beſeech thee to fit and prepare me for it: give me that ſincere and earneſt repentance, to which thou haſt promiſed mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gaſp and pant after thoſe more excellent and durable joyes which are at thy right hand for ever. Lord lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my ſpirit, let thy comforts refreſh my ſoul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly houſe of this Tabernacle is diſſolved, I may have a Building of God, an houſe not made with hands eternal in the heavens, and that for his ſake, who by his precious blood hath purchaſed it for me, even Jeſus Chriſt,

A Thanksgiving for Recovery.

O Gracious Lord, the God of the ſpirits of all fleſh, in whoſe hand my time is, I praiſe and magnifie thee that thou haſt in love to my ſoul delivered it from the pit of corruption, and reſtored me to health again; it is thou alone, O Lord, that haſt preſerved my life from deſtruction, thou haſt chaſtened and corrected me, but thou haſt not given me over unto death. O let this life which thou haſt thus graciouſly ſpared, be wholly conſecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me ſtrictly careful to ſin no more, leſt a worſe thing come unto me. Lord, let not this reprieve thou haſt now given me, make me ſecure, as thinking that my Lord delayeth his coming, but grant, me I beſeech thee, to make a right uſe of this long ſuffering of thine, and ſo to imploy every minute of that time thou ſhalt allow me, that when thou ſhalt appear I may have confidence and not be aſhamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared; O let it be a perpetual admonition to me to watch for my Maſters coming. And when the pleaſures of ſin ſhall preſent themſelves to entice me, O make me to remember how bitter they will be at the laſt. O Lord hear me, and as thou haſt in much mercy afforded me time, ſo grant me alſo grace to work out my own ſal-

vation, to provide oil in my lamp, that when the Bridegroom cometh I may go in with him to the marriage. Grant this, I beſeech thee, for thy dear Sons ſake.

A Prayer at the approach of Death.

O Eternal and everliving God, who firſt breathedſt into man the breath of life, and when thou takeſt away that breath he dies and is turned again to his duſt, look with compaſſion on me thy poor creature who am now drawing near the gates of death, and which is infinitely more terrible, the bar of Judgement. Lord, my own heart condemns me, and thou art infinitely greater then my heart, and knoweſt all things. The ſins I know and remember, fill me with horrour; but there are alſo multitudes of others, which I either obſerved not at the time, or have ſince careleſly forgot, which are all preſent to thee. Thou ſetteſt my miſdeeds before thee, and my ſecret ſins in the light of thy countenance; and to what a mountainous heap muſt the minutely provocations of ſo many years ariſe? How ſhall one ſo ungodly ſtand in thy Judgement, or ſuch a ſinner in the Congregation of the Righteous? and to add yet more to my terror, my very repentance, I fear, will not abide the trial; my frequent relapſes heretofore have ſufficiently witneſſed the unſincerity of my paſt reſolutions. And then, O Lord, what can ſecure me that my preſent diſlikes of my ſins are not rather the

effects

effects of my amazing danger, then of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmeth me, my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my misery upon the depth of thy mercy; Lord, save now, or I perish eternally. O thou who willest not that any should perish, but that all should come to repentance, bring me, I beseech thee, though thus late, to a sincere Repentance, such as thou wilt accept, who triest the heart. Create in me, O God, a clean heart, and renew a right spirit within me: Lord, one day is with thee as a thousand years, O let thy mighty Spirit work in me now in this my last day, whatsoever thou seest wanting to fit me for thy mercy and acceptation. Give me a perfect and entire hatred of my sins, and enable me to present thee with that sacrifice of a broken and contrite heart, which thou hast promised not to despise; that by this I may be made capable of that atonement which thy dear Son hath by the more excellent oblation of himself made for all repenting sinners. He is the propitiation for our sins, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was on him, O heal me by his stripes, and let the cry of his blood drown the clamour of my sins. I am indeed a child

child of wrath, but he is the Son of thy love, for his ſake ſpare me, O Lord, ſpare thy creature whom he hath redeemed with his moſt precious blood, and be not angry with me for ever. In his wounds O Lord, I take Sanctuary, O let not thy vengeance purſue me to this City of refuge: my ſoul hangeth upon him, O let me not periſh with a Jeſus, with a Saviour in my arms. But by his Agony and bloody ſweat, by his Croſs and Paſſion, by all that he did and ſuffered for ſinners, good Lord deliver me; deliver me, I beſeech thee, from the wages of my ſins, thy wrath and everlaſting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgement. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refuſing to anſwer me in this time of my greateſt need. Lord, there is but a ſtep between me and death, O let not my ſun go down upon thy wrath, but ſeal my pardon before I go hence and be no more ſeen. Thy loving kindneſs is better then the life it ſelf, O let me have that in exchange, and I ſhall moſt gladly lay down this mortal life. Lord, thou knoweſt all my deſire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for ſweet is thy mercy; take away the ſting of death, the guilt of my ſins, and then though I walk through the valley of the ſhadow of death I will fear no evil; I will lay me down in peace, and Lord when I awake up, let me be ſatisfied with thy preſence in thy glory. Grant this

merciful

merciful God for his ſake who is both the Redeemer and Mediatour of ſinners, even Jeſus Chriſt.

PSALMS.

PUT me not to rebuke, O Lord, in thine anger, neither chaſten me in thy heavy diſpleaſure.

There is no health in my fleſh becauſe of thy diſpleaſure, neither is there any reſt in my bones by reaſon of my ſins.

For my wickedneſſes are gone over my head, and are a ſore burden too heavie for me to bear.

My wounds ſtink and are corrupt through my fooliſhneſs.

Therefore is my ſpirit vexed within me, and my heart within me is deſolate.

My ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number then the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compaſſion and mercy, long-ſuffering, plenteous in goodneſs and truth.

Turn thee unto me, and have mercy upon me, for I am deſolate and in miſery.

If thou, Lord, ſhouldſt be extream to mark what is done amiſs, O Lord, who may abide it?

O remember not the ſins and offences of my youth, but according to thy mercy think thou upon me for thy goodneſs.

Look upon my adverſity and miſery, and forgive me all my ſin. Hide

Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.

Out of the deep do I call unto thee, Lord hear my voice.

Turn thee, O Lord, and deliver my Soul, O save me for thy mercies sake.

O go not from me, for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.

Draw nigh unto my soul and save it, O deliver me, because of my enemies.

For my Soul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from among the horns of the Unicorns.

O set me up upon the rock that is higher then I, for thou art my hope, and a strong Tower for me against the enemy.

Why art thou so heavy, O my soul, and why art thou so disquieted within me?

Put thy trust in God, for I will yet give him thanks for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy mercy, O Lord, endureth for ever, despise not then the work of thine own hands.

O GOD, thou art my God, early will I seek thee.

My Soul thirsteth for thee, my flesh also longeth after thee, in a barren and drie land where no water is.

Like

Like as the hart desireth the water brooks, so longeth my Soul after thee O God.

My Soul is athirst for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts!

My Soul hath a desire and longing to enter into the Courts of the Lord, my flesh and my heart rejoyce in the living God.

O that I had wings like a Dove, for then would I fly away and be at rest.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling.

For one day in thy Courts is better then a thousand.

I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickedness.

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my helper and my redeemer, O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I seek for succour but of thee, who for my sins are justly displeased? Yet O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Saviour, deliver me not into the bitter pains of eternal death. Thou

Thou knoweſt, Lord, the ſecrets of my heart, ſhut not up thy merciful eyes to my prayer, but hear me, O Lord moſt Holy, O God moſt Mighty, O Holy and Merciful Saviour, thou moſt worthy Judge eternal, ſuffer me not at my laſt hour for any pains of death to fall from thee.

Father, I have ſinned againſt heaven and before thee, and am not worthy to be called thy child, yet O Lord, do not thou caſt off the bowels and compaſſions of a Father, but even as a Father pitieth his own children, ſo be thou merciful unto me.

Lord, the prince of this world cometh, O let him have nothing in me, but as he accuſeth, do thou abſolve; he layes many and grievous things to my charge, which he can too well prove, I have nothing to ſay for my ſelf, do thou anſwer for me, O Lord my God.

O Lord, I am clothed with filthy garments, and Satan ſtands at my right hand to reſiſt me, O be thou pleaſed to rebuke him, and pluck me as a brand out of the fire, cauſe mine iniquities to paſs from me, and clothe me with the righteouſneſs of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, becauſe he knoweth that he hath but a ſhort time, O ſave and deliver me, leſt he devour my ſoul like a Lion, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteouſneſſes are as filthy rags,

rags, O wash me and make me white in the blood of the Lamb, that so I may be fit to stand before thy Throne.

Lord, the snares of death compass me round about, O let not the pains of hell also take hold upon me, but though I finde trouble and heavinesse; yet, O Lord, I beseech thee deliver my soul.

O dear Jesus, who hast bought me with the precious price of thine own blood: challenge now thy purchase, and let not the malice of Hell pluck me out of thy hand.

O blessed high Priest, who art able to save them to the utmost, who come unto God by thee, save me I beseech thee, who have no hope, but on thy merits and intercession.

O God I confess I have defaced that image of thine thou didst imprint upon my Soul; Yet O thou faithful Creatour, have pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayedst for thy persecutors, intercede for me also, and suffer not, O my Redeemer, my soul (the price of thy blood) to perish.

O Spirit of grace, I have by my horrid impieties done despight to thee, yet, O Blessed Comforter, though I have often grieved thee, be thou pleased to succour and relieve me, and say unto my soul, I am thy salvation.

Mine eyes look unto thee, O Lord, in thee is my trust, O cast not out my soul.

O Lord in thee have I trusted, let me never be confounded.

O Bleſſed Lord, who ſcourgeſt every Son whom thou receiveſt, let me not be weary of thy correction, but give me ſuch a perfect ſubjection to thee the Father of Spirits, that this chaſtiſment may be for my profit, that I may thereby be partaker of thy holineſs.

O Thou Captain of my Salvation, who wert made perfect by ſufferings, ſanctifie to me all the pains of body, all the terours of mind which thou ſhalt permit to fall upon me.

Lord, my ſins have deſerved eternal torments, make me chearfully and thankfully to bear my preſent pains, chaſten me as thou pleaſeſt here, that I may not be condemned with the world.

Lord, the waters are come in even unto my ſoul, O let thy Spirit move upon theſe waters, and make them like the pool of *Betheſda*, that they may cure whatſoever ſpiritual diſeaſe thou diſcerneſt in me.

O Chriſt, who firſt ſufferedſt many and grievous things, and then entredſt into thy glory, make me ſo to ſuffer with thee, that I may alſo be glorified with thee.

O dear Jeſus, who humbledſt thy ſelf to the death of the Croſs for me, let that death of thine ſweeten the bitterneſs of mine.

When thou hadſt overcome the ſharpneſs of death, thou didſt open the Kingdom of heaven to all believers.

I believe that thou ſhalt come to be my Judge. I pray thee therefore help thy ſervant whom thou

thou haſt redeemed with thy moſt precious blood.

Make me to be numbred with thy Saints in glory everlaſting.

Thou art the reſurrection and the life, he that believeth in thee, though he were dead, yet ſhall he live: Lord, I believe, help thou my unbelief.

My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.

I deſire to be diſſolved, and to be with Chriſt which is far better: Lord, I groan earneſtly deſiring to be clothed upon with that houſe from heaven.

I deſire to put off this my tabernacle; O be pleaſed to receive me into everlaſting habitations.

Bring my ſoul out of priſon, that I may give thanks unto thy name.

Lord, I am here to wreſtle not only with fleſh and blood, but with principalities and powers, and ſpiritual wickedneſs. O take me from theſe tents of *Kedar*, into the heavenly *Jeruſalem*, where Satan ſhall be utterly troden under my feet.

I cannot here attend one minute to thy ſervice without diſtraction, O take me up to ſtand before thy Throne, where I ſhall ſerve thee day and night.

I am here in heavineſs through many tribulations, O receive me into that place of reſt, where all tears ſhall be wiped from my eyes, where

there ſhall be no more death, nor ſorrow, nor crying, nor pain.

I am here in the ſtate of baniſhment and abſence from the Lord, O take me where I ſhall for ever behold thy face, and follow the Lamb whitherſoever he goeth.

I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a crown of righteouſneſs.

O Bleſſed Jeſu, who haſt loved me, and waſhed me from my ſins in thine own blood, receive my ſoul.

Into thy hands I commend my Spirit, for thou haſt redeemed me, O Lord thou God of truth, Come Lord Jeſu, come quickly.

PRAY-

Prayers *for their use who Mourn in secret for the* Publick Calamities, *&c.*

Psalm 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture? &c.

Psal. 79. *O God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones,* &c.

Psal. 80. *Hear, O thou shepherd of* Israel, *thou that leadest* Joseph *like a sheep: shew thy self also, thou that sittest upon the Cherubims,* &c.

A Prayer to be used in these times of Calamity.

O Lord God, to whom vengeance belongeth, I desire humbly to confess before thee, both on my own behalf, & that of this Nation, that these many years of calamity we have groaned under, are but the just, (yea milde) returns of those ma-

ny more years of our provocations against thee, and that thy present wrath is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all people of the earth. Thy candle shined upon our heads, and we delighted our selves in thy great goodness; Peace was within our walls, and plenteousness within our palaces; there was no decay, no leading into Captivity and no complaining in our streets: but we turned this Grace into wantonness, we abused our Peace to Security, our Plenty to riot and luxury, and made those good things which should have endeared our hearts to thee, the occasion of estranging them from thee. Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thy self to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths; But, O Lord, we have made no other use of that light, then to conduct us to the chamber of death; we have dealt proudly, and not hearkned to thy Commandments, and by rebelling against the light, have purchased to our selves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sin, we had long since be swept away with a swift destruction, and there had been none of us alive at this day to implore thy mercy. But thou art a Gracious God, slow to anger, and hast proceeded with us with much patience and long-suffering;

thou

thou haſt ſent thy Judgements to awake us to repentance, and haſt alſo allowed us ſpace for it: But alas! we have perverted this mercy of thine beyond all the former, we return not to him that ſmiteth us, neither do we ſeek the Lord, we are ſlidden back by a perpetual backſliding, no man repenteth him of his wickedneſs, or ſaith, What I have done? 'Tis true indeed we fear the rod, (we dread every ſuffering, ſo that we are ready to buy it off with the fouleſt ſin) but we fear not him that hath appointed it, but by a wretched obſtinacy harden our necks againſt thee, and refuſe to return. And now, O God, what balm is there in *Gilead* that can cure us, who when thou wouldſt heal us, will not be healed? We know thou haſt pronounced that there is no peace to the wicked, and how ſhall we then pray for peace, that ſtill retain our wickedneſs? This, this, O Lord, is our foreſt diſeaſe, O give us Medicines to heal this ſickneſs, heal our ſouls, and then we know thou canſt ſoon heal our Land. Lord, thou haſt long ſpoken by thy Word to our ears, by thy Judgements even to all our ſenſes, but unleſs thou ſpeak by thy Spirit to our hearts, all other calls will ſtill be uneffectual. O ſend out this voice, and that a mighty voice, ſuch as may awake us out of this Lethargy: Thou that didſt call *Lazarus* out of the grave, O be pleaſed to call us who are Dead, yea putrified in treſpaſſes and ſins, and make us to awake to righteouſneſs. And though, O Lord, our frequent reſiſtances even of thoſe inward Calls, have juſtly provo-

ked thee to give us up to the lusts of our own heart; yet, O thou boundless Ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy spirit from us. Thou wert found of those that sought thee not: O let that act of mercy be repeated to us who are so desparately, yet so insensibly Sick, that we cannot so much as look after the Physician; and by how much our case is the more dangerous, so much the more soveraign Remedies do thou apply. Lord help us, and consider not so much our unworthiness of thy aid, as our irremediable ruine, if we want it; save Lord, or we perish eternally. To this end dispense to us in our temporal Interest what thou seest may best secure our Spiritual; if a greater degree of outward Misery will tend to the curing our inward, Lord, spare not thy Rod, but strike yet more sharply. Cast out this Devil, though with never so much foaming and tearing. But if thou seest that some Return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness as to afford us that, and, whether by thy sharper or thy gentler methods, bring us home thy self. And then, O Lord, we know thy hand is not shortned, that it cannot save, when thou hast delivered us from our sins, thou canst and wilt deliver us from our troubles. O shew us thy mercy and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorifie thee in both, in a cheerful obedience,

dience, and praise the Name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

A Prayer for This Church.

O Thou great God of Recompenses, who turnest a Fruitful land into Barrenness for the wickedness of them that dwell therein; thou hast most justly executed that Fatal Sentence on *this* Church, which having once been the perfection of Beauty, the joy of the whole earth, is now become a Scorn and derision to all that are round about her. O Lord, what could have been done to thy Vineyard that thou hast not done in it? and since it hath brought forth nothing but wild grapes, it is perfectly just with thee to take away the hedge thereof, and let it be eaten up. But, O Lord, though our iniquities testifie against us, yet do thou it for thy Names sake, for our backslidings are many, we have sinned against thee. O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonied? as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not; deprive us of what outward enjoyment thou pleasest, take from us the opportunities of our luxury, and it may be a mercy, but O take not from us the means of our Reformation, for

that is the moſt direful expreſſion of thy wrath. And though we have hated the Light becauſe our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on ſtill in darkneſs, but let it continue to ſhine till it have guided our feet into the way of peace. O Lord, ariſe, ſtir up thy ſtrength and come and help us, and deliver not the ſoul of thy Turtle Dove (*this diſconſolate Church*) unto the multitude of the Enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have ſo provoked thee, that the *Ark muſt wander in the Wilderneſs till all this murmuring Generation be conſumed*, yet let not *that* periſh with us, but bring it at laſt into a *Canaan*, and *let our more innocent Poſterity ſee that which in thy juſt judgement thou denieſt to us.* In the mean time let us not ceaſe to bewail that Deſolation our ſins have wrought, to think upon the ſtones of *Sion*, and pity to ſee her in the duſt, nor ever be aſhamed or afraid to own her in her loweſt and moſt perſecuted Condition, but eſteem the Reproach of Chriſt greater riches then the Treaſures of *Ægypt*, and ſo approve our conſtancy to this our afflicted Mother, that her bleſſed Lord and Head may own us with mercy when he ſhall come in the glory of thee his Father with the holy Angels. Grant this, merciſull Lord, for the ſame Jeſus Chriſt his ſake.

A Prayer for the peace of the Church.

LORD Jesus Christ, which of thine Almightinesse, madest all creatures both visible and invisible, which of thy godly wisdom governest and settest all things in most goodly order, which of thine unspeakable goodnes keepest, defendest and furtherest all things, which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead; vouchsafe, we pray thee, at last to cast down thy countenance upon thy wel-beloved Spouse *the Church*, but let it be that amiable and merciful countenance wherewith thou pacifiest all things in Heaven, in earth, and whatsoever is above Heaven and under the earth: vouchsafe to cast upon us those tender and pitiful eyes with which thou didst once behold *Peter* that great Shepherd of thy Church, and forthwith he remembred himself and repented; with which eyes thou once didst view the scattered Multitude, and wert moved with compassion, that for lack of a good Shepherd they wandred as sheep dispersed, and strayed asunder. Thou seest (O good *Shepherd*) what sundry sorts of Wolves have broken into thy sheep-coats; so that if it were possible the very perfect persons should be brought into error: Thou seest with what Winds, with what Waves, with what Storms thy silly ship is tossed, thy ship wherein thy little flock is in peril to be drowned. And what is now left but that it utterly sink and we all perish?

riſh? Of this tempeſt and ſtorm we may thank our own Wickedneſs and ſinful living, we diſcern it well and confeſs it; we diſcern thy Righteouſneſs, and we bewail our unrighteouſneſs: But we appeal to thy *Mercy* which *ſurmounteth all thy works*; we have now ſuffered much puniſhment, being ſcourged with ſo many Wars, conſumed with ſuch Loſſes of goods, ſhaken with ſo many floods, and yet appears there no where any Haven or Port unto us, being thus tired and forlorn among ſo ſtrange evils, but ſtill every day more grievous puniſhments, and more ſeem to hang over our heads. We complain not of thy ſharpneſs, moſt tender Saviour, but we diſcern here alſo thy Mercy, foraſmuch as much grievouſer plagues we have deſerved. But O moſt merciful *Jeſus*, we beſeech thee that thou wilt not conſider nor weigh what is due for our deſervings, but rather what becometh thy Mercy, without which neither the Angels in Heaven can ſtand ſure before thee, much leſs we ſilly veſſels of clay. Have mercy on us, O Redeemer, which art eaſie to be intreated, not that we be worthy of thy mercy, but give thou this Glory unto *thine own Name*. Suffer not thoſe which either have not known thee, or do envy thy glory, continually to triumph over us, and ſay, Where is their God, where is their Redeemer, where is their *Saviour*, where is their Bridegroom that they thus boaſt on? Theſe opprobrious words redound unto thee, O Lord, while by our evils men weigh and eſteem thy Goodneſs, they think we be forſaken

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whom they see not amended. Once when thou slept'st in the Ship, and a Tempest suddenly arising threatned death to all in the Ship, thou awoke'st at the outcry of a *few Disciples*, and straightway at thine Almighty word the Waters couched, the Winds fell, the Storm was suddenly turned into a great calm; the dumb waters knew their makers voice. Now in this far greater Tempest, wherein not a few mens bodies be in danger, but innumerable Souls, we beseech thee at the cry of thy holy *Church*, which is in danger of drowning, that thou wilt awake. So many thousands of men do cry, *Lord save us, we perish*, the Tempest is past Mans power; it is thy word that must do the deed. Lord Jesu, only say thou with a word of thy mouth, *Cease, O tempest, and forthwith shall the desired calm appear.* Thou wouldst have spared so many thousands of most wicked men, if in the City of *Sodom* had been found but ten good men. Now here be so many thousands of men which love the glory of thy Name, which sigh for the beauty of thy house, and wilt thou not at these mens Prayers let go thine Anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked mens evils into thy Churches good? For thy mercy is wont then most of all to succour, when the thing is with us past Remedy, and neither the Might nor Wisdom of men can help it. Thou alone bringest things that be never so out of order into order again, which are

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the only Author and maintainer of Peace. Thou framedſt that old Confuſion wherein without order, without faſhion confuſedly lay the diſcordant ſeeds of things, and with a wonderful order the things that of nature fought together, Thou didſt ally and knit in a perpetual band. But how much greater Confuſion is this, where is no charity, no Fidelity, no bonds of Love, no reverence neither of Laws nor yet of Rulers, no agreement of Opinions, but as it were in a miſordered Quire, every man ſingeth a contrary note! Among the Heavenly *Planets* is no diſſenſion, the Elements keep their place, every one do the office whereunto they be appointed: And wilt thou ſuffer thy *Spouſe*, for whoſe ſake all things were made, thus by continual diſcords to periſh? Shalt thou ſuffer the *wicked Spirits*, which be authors and workers of diſcord, to bear ſuch a ſwing in thy Kingdom unchecked? Shalt thou ſuffer the ſtrong Captain of miſchief, whom thou once overthreweſt, again to invade thy Tents, and to ſpoil thy Souldiers? When thou wert here a man converſant among men, at thy Voice fled the Devils. Send forth we beſeech thee, O Lord, thy Spirit, which may drive away out of the breſts of all them that profeſs thy Name, the wicked Spirits, maſters of riot, of covetouſneſs, of vain-glory, of carnal luſt, of miſchief and diſcord. *Create in us, O our God and King, a clean heart, and renew thy holy Spirit in our breſts, pluck not from us thy holy Ghoſt. Render unto us the joy of thy ſa-*

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ving health, and with thy principal Spirit, ſtrengthen thy Spouſe and the Heramen thereof. By this *Spirit* thou reconcileđſt the earthly to the Heavenly: By this thou didſt frame and reduce ſo many Tongues, ſo many Nations, ſo many ſundry ſorts of men into one body of a *Church*, which body by the ſame Spirit is knit to thee their Head. This Spirit if thou wilt vouchſafe to renew in all mens hearts, then ſhall all theſe foreign miſeries ceaſe, or if they ceaſe not, they ſhall turn to the profit and avail of them which love thee. Stay this Confuſion, ſet in order this horrible Chaos (O Lord Jeſus) let thy Spirit ſtretch out it ſelf upon theſe waters of evil wavering Opinions. And becauſe thy Spirit, which according to thy Prophets ſaying, *containeth all things* hath alſo the Science of ſpeaking, make, that like as unto all them which be of thy Houſe is one Light, one Baptiſm, one God, one Hope, one Spirit, ſo they may alſo have one Voice, one Note, one Song, profeſſing one Catholick truth. When thou didſt mount up to Heaven triumphantly, thou threweſt out from above thy precious things, thou gaveſt Gifts amongſt men, thou dealteſt ſundry rewards of thy Spirit. Renew again from above thy old bountifulneſs, give that thing to thy *Church*, now fainting and growing downward, that thou gaveſt unto her ſhooting up, at her firſt beginning. Give unto *Princes* and Rulers the grace ſo to ſtand in aw of thee, that they ſo may guide the Common-weal, as they ſhould ſhortly

ſhortly render accompt unto thee that art the King of Kings. Give wiſdom to be alwaies aſſiſtent unto them, that whatſoever is beſt to be done, they may eſpie it in their minds, and purſue the ſame in their doings. Give to the *Biſhops* the gift of prophecie, that they may declare and interpret holy Scripture, not of their own brain, but of thine inſpiring. Give them the threefold Charity which thou once demandedſt of *Peter*, what time thou didſt betake unto him the charge of thy ſheep. Give to the *Prieſts* the love of Soberneſs and of Chaſtity. Give to thy *people* a good will to follow thy Commandments, and a readineſs to obey ſuch perſons as thou haſt appointed over them. So ſhall it come to paſs, if through thy Gift thy *Princes* ſhall command that thou requireſt, if thy Paſtors and Herdmen ſhall teach the ſame, and thy people obey them both, that the old Dignity and Tranquillity of the *Church* ſhall return again with a goodly order unto the glory of thy Name. Thou ſparedſt the *Ninevites* appointed to be deſtroyed, as ſoon as they converted to repentance; and wilt thou deſpiſe thy Houſe falling down at thy feet, which inſtead of ſackcloth hath ſighs, and inſtead of aſhes tears? Thou promiſedſt Forgiveneſs to ſuch as turn unto thee, but this ſelf thing is thy Gift, a man to turn with his whole heart unto thee, to the intent all our goodneſs ſhould redound unto thy glory. Thou art the Maker, repair the work that thou haſt faſhioned. Thou art the *Redeemer*, ſave that thou haſt bought.

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Thou art the *Saviour*, suffer not them to perish which do hang on thee. Thou art the *Lord* and owner, challenge thy possession. Thou art the *Head*, help thy members. Thou art the *King*, give us a reverence of thy Laws. Thou art the *Prince of* Peace, breath upon us brotherly love. Thou art the *God*, have pity on thy humble beseechers, be thou according to *Pauls* saying, all things in all men, to the intent the whole Quire of thy Church with agreeing minds and consonant voices for mercy obtained at thy hands, may give thanks to the Father, Son and Holy Ghost, which after the most perfect example of concord be distinguished in property of Persons, and one in nature, to whom be praise and glory Eternally. *Amen.*

A Prayer for the Kings Majesty out of the Liber Regalis.

GOD the unspeakable Author of the world, Creator of men, Governour of Empires, and establisher of all Kingdoms, who out of the loins of our Father Abraham didst choose a King that became the Saviour of all Kings and Nations of the earth, Bless, we beseech thee, thy faithful Servant, and our dread Soverign Lord, King Charles, with the richest blessings of thy Grace. Establish him in the Throne of his Kingdom by thy mighty aid and protection; Visit him as thou didst visit Moses in the Bush, Joshua in the Battle, Gideon in the field, and Samuel in the Temple. Let the Dew of thine abundant mercies

mercies fall upon his head, and give him the blessing of David and Solomon. Be unto him an Helmet of Salvation against the face of his enemies, and a strong Tower of defense in the time of adversity. Let his Reign be prosperous and his dayes many. Let peace, and love, and holiness, let justice, and truth, and all Christian vertues flourish in his time. Let his people serve him with honour and obedience: and let him so duely serve thee here on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. Amen.

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